MINUTES

OF THE

NATIONAL COUNCIL

1913

SIGILL. SCHOLÆ RELIGIONIS PACIFICÆ
CONDITÆ A.D. 1866
PRO
VERITATE
ET
REGNO
DEI
CHARLES HOLBROOK LIBRARY
Pacific School of Religion

C. S. Nash

THE NATIONAL COUNCIL

OF

CONGREGATIONAL CHURCHES

OF THE

UNITED STATES

ADDRESSES, REPORTS, STATEMENTS OF BENEVOLENT SOCIETIES, CONSTITUTION, MINUTES, ROLL OF DELEGATES, ETC.

OF THE

FIFTEENTH TRIENNIAL SESSION

KANSAS CITY, MO., OCTOBER 22–30, 1913

PUBLISHED BY ORDER OF THE NATIONAL COUNCIL

Pacific School of Religion
Berkeley, Calif.

BOSTON, MASS.
OFFICE OF SECRETARY OF NATIONAL COUNCIL
NO. 605 CONGREGATIONAL HOUSE
1913

MFT
AB
1913

The Fort Hill Press
SAMUEL USHER
BOSTON, MASSACHUSETTS

NATIONAL COUNCIL

THE FIFTEENTH TRIENNIAL SESSION

ADDRESSES AND DISCUSSIONS

"THE NEW CONGREGATIONALISM"

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION
GRADUATE THEOLOGICAL UNION
GTU
LIBRARY
1962

GTU
LIBRARY

CONTENTS.

PAGE

ADDRESS OF THE MODERATOR.
Rev. Nehemiah Boynton 9

SERMON: The World's Need and Christianity's Offer.
Rev. Charles E. Jefferson 24

ADDRESSES.

Church Unity.
Rev. Newman Smyth 41

The Reasonableness of Protestant Union.
Rev. Peter Ainslie 43

A Working Basis for Church Unity.
Rev. Oliver Huckel 52

The Leader and His Task.
Rev. Carl S. Patton 69

Ministerial Annuities.
Rev. Frank J. Goodwin 79

The Responsibilities of the Church Respecting Marriages.
Simeon E. Baldwin 88

STATEMENTS OF BENEVOLENT SOCIETIES.

American Board 97
Congregational Church Building Society 109
Congregational Education Society 121
American Missionary Association 127
Congregational Home Missionary Society 147
Congregational Sunday-School and Publishing Society . . . 154
Congregational Board of Ministerial Relief 177

PAGE

REPORTS OF COMMITTEES.

Provisional Committee 160
Secretary of the National Council 166
Publishing 173
Treasurer 175
Auditor 176
Ministerial Annuities 186
Apportionment Commission 205
Council Committee on the Report of the Apportionment Commission 228
Brotherhood 235
Calvin Centenary 243
Church Property 245
Church Unity 250
Comity, Federation, and Unity 259
Incorporation 263
Evangelistic 267
Delegates to Federal Council 273
Industrial 276
Religious Education 279
Temperance 285
Order of Worship 297
Commission of Nineteen 332

CHARTER AND BY-LAWS OF TRUSTEES 356

MINUTES 361

LIST OF OFFICERS 408

COMMITTEES OF SESSION 409

COMMISSSIONS AD INTERIM 409

DELEGATES, ALPHABETICAL LIST OF 412

INDEX 417

SESSIONS OF THE NATIONAL COUNCIL.

YEAR.	PLACE.	MODERATOR.	ASSISTANT.	ASSISTANT.	PREACHER.
1865	Boston, Mass.....	Hon. Wm. A. Buckingham.	Charles G. Hammond....	Rev. Joseph P. Thompson	Julian N. Sturtevant.
....	.....	.....	.....	.....	.....
1871	Oberlin, Ohio.....	Rev. Wm. T. Budington...	Gen. O. O. Howard.....	Rev. Geo. H. Atkinson...	Leonard Bacon.
1874	New Haven, Conn..	Hon. L. S. Foster.....	Rev. G. F. Magoun.....	Rev. I. E. Dwinell.....	Richard S. Storrs.
1877	Detroit, Mich.....	Hon. Wm. B. Washburn...	Rev. A. L. Chapin.....	Hon. C. G. Hammond....	Zachary Eddy.
1880	St. Louis, Mo.....	Rev. Henry M. Dexter....	Rev. J. M. Sturtevant, Jr.	Rev. John D. Smith.....	Samuel E. Herrick.
1883	Concord, N. H.....	Rev. Arthur Little.....	Frederick Billings.....	Rev. Cushing Eells.....	Frederick A. Noble.
1886	Chicago, Ill.....	Hon. Lorrin A. Cooke.....	Rev. John K. McLean...	Rev. Benjamin A. Imes..	Prof. Geo. P. Fisher.
1889	Worcester, Mass....	Pres. Cyrus Northrup.....	Ira H. Evans.....	Rev. Franklin S. Fitch....	Israel E. Dwinell.
1892	Minneapolis, Minn.	Rev. A. H. Quint.....	Hon. B. M. Cutcheon....	Rev. George C. Rowe....	Charles M. Lamson.
1895	Syracuse, N. Y.....	Hon. Nelson Dingley.....	Rev. Charles O. Brown...	Rev. Geo. W. Henderson..	F. W. Gunsaulus.
1898	Portland, Ore.....	Rev. Frederick A. Noble...	Rev. George C. Adams...	O. Vincent Coffin.....	Albert J. Lyman.
1901	Portland, Me.....	Rev. Amory H. Bradford..	William H. Strong.....	Rev. S. B. L. Penrose....	William J. Tucker.
1904	Des Moines, Ia.....	Rev. Wash'n Gladden.....	Hon. J. H. Perry.....	Rev. H. H. Proctor.....	Alexander McKenzie.
1907	Cleveland, Ohio....	Hon. Thos. C. MacMillan..	Pres. J. G. Merrill.....	Rev. F. L. Goodspeed....	Rev. Geo. A. Gordon.
1910	Boston, Mass.....	Rev. Nehemiah Boynton ..	Rev. Arthur H. Smith....	Pres. Charles S. Nash....	Pres. W. D. Mackenzie.
1913	Kansas City, Mo...	Rev. Charles R. Brown....	Hon. H. M. Beardsley....	Rev. A. C. Garner.....	Rev. C. E. Jefferson.

Secretaries: Rev. Alonzo H. Quint, 1871–83; Rev. Henry H. Hazen, 1883–1900; Rev. Asher Anderson, 1900–13; Rev. Hubert C. Herring, 1913—.

Registrars: Rev. William H. Moore, 1871–1901; Rev. Joel S. Ives, 1901–13.

Treasurers: Charles G. Hammond, 1871–74; Charles Demond, 1874–78; Rev. Henry M. Dexter, 1878–80; Rev. Lavelette Perrin, 1880–89; Rev. Samuel B. Forbes, 1889–1907; Rev. Joel S. Ives, 1907—.

THE ADDRESS OF THE MODERATOR.

NEHEMIAH BOYNTON, D.D., BROOKLYN, N. Y.

Religion.

The high seriousness of the present religious situation is an occasion not of the despair, but of the confidence of a buoyant and conquering faith. If ever there was an age which could worthily cherish the confidence that God's purposes are ripening fast, it is the present, and if ever the summons was clarion and strident for those who believe in God to throw their self-forgetting strength into the interests of his kingdom, to wage a most earnest warfare while cherishing a most lively hope, that age is now.

All efforts to install the materialistic idea of the universe fall by their own weight. Every theory of the universe needs a God to make it workable. Mankind is still incurably religious, and the instinct of religion, never more than to-day, asks its brave questions, claims its uneclipsed hope, and initiates its aspiring adventures. The prospects of religion were never finer than to-day, and apparent perils of the faith, surmounted and overcome, become like mountain tops, which once attained reveal the widening horizons and the enlarging vistas.

The very fact, ominous to many, of clouds and darkness round about religion, of challenges, of difficulties, of recessionals, is the chief witness in the case for the vitality of religion to-day; it is also the prophecy of its vigorous ability to divest itself of outworn garments, liturgical, ecclesiastical, and theological, and to clothe itself in the newly woven modern purple as it progresses persistently and inevitably to purer forms of faith and service, as the expression of its divine life.

Catholicism.

The mighty conflict between the principles of ecclesiastical authority and personal freedom waged in the Roman Church to-day under the name of Modernism is the distinct testimony of the presence of the great religious spirit rousing itself to new demonstrations of its efficiency in that historic communion,

and whatever the outcome of the struggle may be in our own time, however successful the power of the church may be in repressing the new spirit, still it is certain, as that the day follows the night, that the contest will go on inspired by the spirit of free and unfettered religion to a victorious consummation.

Protestantism.

In Protestantism the new religious renaissance is revealed in the recognition of the value of new truth coming from any quarter of the growing intelligence of the age, in the new feeling for Christ; in the new attitude toward humanity; in the new missionary fervor, the new faith in the possibility of the reunion of Christendom, and the new adaption of yesterday's organizations to the patent needs and beckoning opportunities of to-day. The press, the platform, the pulpit, the executive boards, the national religious assemblies, the surprising benevolent undertakings, — all reveal the presence, the push, and the power in our modern life of that mighty and precious influence which we describe as the life of God in the soul of a man.

The grave problems which in America are ours, of population multiplying with unprecedented rapidity, of diverse races to be assimilated, of the growth of wealth congested in the hands of the relatively few, of the careless abandon of comfort and luxury, of the demand for loyalty, — all these, by the very fact of their increasing pressure upon the conscience of the people at large, are the proofs declarative of the impulse of a great spirit among us, making all things new, turning and overturning, speeding the world to hitherto unreached goals, and inspiring men to hitherto unrealized achievements. The contemplation of our age, the painstaking examination of its mighty undergirders as well as the passing in review its manifold surfaces, is for an earnest soul an exercise of faith and a reassuring confidence in the energizing presence of that religious spirit which holds the key to the interpretation of yesterday's trust, and which affords the prophecy of to-day's fruition.

Congregationalism.

Congregationalism as an integral part of American Protestantism is not immune to these influences. She shares with

her sister denominations both the hopes and the fears of the challenging days, and holding her historic possessions in the full light of the modern situation, asks for such interpretation of their significance, and such appropriation of their power, as may afford to her full opportunity in ministering most effectively to the present situation.

There is no braver word from the lip of our forefathers cherished by ourselves to-day, than their expressed purpose to walk in all the ways of the Lord, known and to be known. In honoring their past, they were careful to provide for their future, because they believed in the future. It is therefore the part of their loyal children to provide for the future as well as to defend the past. The task of Congregationalism to-day is the task of adjustment in the interests of efficiency, and her institutions, her intellectual affirmations, and her personal aspirations must all of them answer to the searching cross-questionings of our own age at the point of modernity and of efficiency.

It is sometimes intimated that our supreme denominational need is a spiritual need; that we should give ourselves to prayer and the ministry of the Word. Permit me to affirm that putting our denomination in effective play through the readjusted institutions is just as much a spiritual task as prayer and preaching. It is both effectual prayer and convincing preaching. Our Pilgrim fathers were just as spiritually employed when they were sailing the *Mayflower* over the wrinkled and white-capped billows as when they assembled in the cabin and drew up a solemn compact. It is still true that to labor is to pray, and the patient, perplexing task of adjusting our denomination to her present opportunity is an undertaking the spiritual content of which is neither meager nor inconsequential; the attitude toward this task is an expression of the spiritual life of Congregationalism; as significant and as impressive as that other exhibit, precious beyond words in its proper relation, through psalms, and hymns, and spiritual songs.

Nor are we to be deterred because of the fear that such adjustment will throw our denominational interests into the hands of ecclesiastical politicians. The politician in Congregationalism is usually a short-lived individual. He is like the

grass: in the morning flourishing and growing up; in the evening, cut down and withering. Politicians in Congregationalism find their level more rapidly than in most other polities, and so soon as the denomination discerns the traces of political manipulation, it has its effective method of handling the situation. It is probably true that every venture or refinement has for its attendant a new risk, and that under a new adjustment of our denominational life, there might be an opening here and there for the juggling of the politician which has hitherto been closed, but a new adjustment will mean a resurgence of our denominational spirit which will be distinctly unfavorable to politicians, who thrive upon apathy and indifference. Congregationalism is so inevitably an opportunity for service that it easily distinguishes the self-serving man, and when once its eye is fixed upon him, its withering glance smites his courage and dissipates his strength.

Nor once again are we to be deterred because of the challenge that an effective Congregationalism means an abandoned principle. The autonomy of the local church is, and will always be, the slogan of our American Congregationalism. Every local church, free and independent in its pulpit and in its pew, a law unto itself; cordially conceding all this, its still remains true that there is no reason why the autonomy of the local church should destroy the Congregational denomination. The principle of the fellowship of the churches is just as truly Congregational as the other. They are the foci of our Congregational ellipse, and at the present time it is the implications of the fellowship of our churches which are demanding public attention. It is a curious fact that at the present time the number of our Congregational churches feeling the urgencies of the implications of fellowship is very much more numerous than the number of those who find themselves at liberty to glory in independence. It is true that we have a very few churches in our fellowship which are so strong, because of their possession of financial legacies, or because of the ability of the minister, or the prestige of the constituency, that the rising Congregational demand for fellowship meets an indifferent reception. They do not need such fellowship themselves, and they fail to appreciate the need of other churches. Nevertheless, we are members one of another. No church for long can

live unto itself, and the principle of the autonomy of the local church unregulated by that of the fellowship of the churches is an overdone principle, a result of which is inevitably weakness and inefficiency.

Institutions.

The origins of our Congregational institutions, both denominational and missionary, have interesting suggestions for the painstaking observer. They did not spring to life full-armed, but were devised to meet apparent necessities. Congregationalism never hesitated to match a necessity with an efficiency. In this way we have provided ourselves with conferences, associations, and national councils. In this way we have established societies for the prosecution of home and foreign missions. In this way we have approved an apportionment plan for raising our benevolent funds; in this way, it is to be hoped, we shall at this council find ourselves inclined to meet new occasions with new efficiencies; up to date as in various ways Congregationalism has appropriated new methods according to her needs, the principle of the autonomy of the local church has continued dominant; not in the least degree has it been invalidated; nor is there any spirit or purpose to undermine this firm foundation. The adjustment of a principle, so far from being an abandonment, is the accentuation of it.

The patent fact is, that to-day our denominational opportunity is beyond the capacity of our present plant. The amazing growth of our country since the Civil War, multiplying our population more than threefold, the development of our own constituency, and the imperative summons for enlarging our sphere of influence, put us squarely in presence of an alternative: either we must advance denominationally or abandon hope of increasing influence in the religious history of America. There is no escape. It is efficiency or exit, for Congregationalism.

The past's blood-rusted keys will not turn in the lock of the present or of the future. Business men are finding out to-day that the rule of thumb method must be exchanged for scientific efficiency; when the exchange is declined, the inevitable follows. Our Congregational institutions represent the rule of thumb method. We do not disdain them any more than

we disdain the commerical method of half a century ago, but Congregationalism is as impotent as commerce to prevent the shriveling of influence and the decline of power, if efficiency be denied. A knight of the Middle Ages was an imposing spectacle and no mean fighter, but a modern man without armor, and with a repeating rifle, while not so imposing in appearance, is a hundredfold more effective.

Let us not deceive ourselves with the idea that our institutions are getting on pretty well as it is; that notion makes our task too easy, too soft, too smug. We suffer to-day, some of our organizations very seriously, because of the ill adaptation of the organization to the opportunity. Our secretaries feel this, — noble men with singleness of purpose and consecration of life, they were not so many years ago honored among us as our most representative characters; to-day, they find it increasingly difficult to secure a welcome to our churches, and the deference and respect of yesterday is not infrequently exchanged for mere tolerance to-day.

The directors of our societies feel it. The constituency is less stable, more fickle. A multiplicity of appeals become competitors for benevolence, and veins of loyalty hitherto depended upon seem to have become worked out.

Churches feel it, for in the present situation of the modern church the disposition of the multitude of appeals which are both proper and worthy is one of the most perplexing problems. All these things indicate the necessity of a new adjustment of our denominational institutions to our denominational life in the light of our modern situation.

Nor do our organizations to-day make adequate room for the new responsibilities resting upon the religious world, to bear our proportionate share in which is the worthy aspiration of every loyal Congregationalist. Social Christianity, federative work among churches, international peace, the reunion of Christendom, — these are hardly recognized to-day; certainly not adequately in our Congregational organization.

The broader day into which irresistibly the church of the living God sweeps, will have little sympathy for the surprising wastes, the clumsy and bungling methods which characterize so many of the activities of the church. The hopefulness of the modern situation is the knowledge of existing conditions

and the opportunity of readjustment. Have we the spirit, the venture, and the courage to readjust in the interests of practical efficiency? This is a great and essential spiritual task of Congregationalism to-day.

Intelligence.

The intellectual relationship of Congregationalism has always been high, dignified, brave, and commanding. What it has meant to us that our first minister, Rev. John Robinson, was competent to fill a commanding position in the university at Leyden, cherishing and proclaiming his faith that God had more light to break out of his Holy Word; what it has meant to us that the most significant thing in the *Mayflower* was not the cradles, the armchairs, which are so generously in evidence to-day, but William Brewster's simple library of four hundred volumes; what it has meant to us that we cherish the Mathers, Edwards, Emmons, Bushnells, the Beechers, as our spiritual forbears, — cannot be estimated. We live with power because our history has been one of intellectual breadth and depth. Fortunate indeed have we been in avoiding the requisition denominationally, of formal assent to any creed, while insisting upon our deep spiritual fellowship with those great truths which are implicit in the idea of God in his world, of Christ in his saving power, of the Kingdom of God, of the Bible as the record of the revelation of God's eternal love for man, of the true brotherhood of humanity, and of the glorious hope of immortality. Amid the changes of thought which have characterized the fleeting years, these principles have been our own. Congregationalism in her best estate has always been the scholar's friend.

Every intelligent man knows the changed point of view regarding knowledge of the recent years. The scientific spirit has greatly enlarged the area of our religious facts. The historical spirit has set in new relationships the facts which were ours in the world of yesterday, while the modern study of the Bible has given the Book of the ages a new and firmer setting in the heart of the living present. Whether one welcomes these changes or not, they are here, and Congregationalism has no more outstanding obligation to-day than to define

her attitude toward modern truth with sympathy and with courage. There is a conservatism which is to be respected. It is in form intelligent but reluctant. It insists that positions shall be fully earned before they are generally allowed. Such conservatism has always been of real assistance. Every chariot, even the chariot of the Lord, needs brakes, but there is a conservatism which is reactionary, obscurantist, prides itself about not changing its mind and holding fast positions of yesterday, despite the assured conclusions of the intelligence of to-day, and that kind of conservatism is as uncongregational as it is unavailing. Congregationalism is closely allied with scholarship. The foremost place which we occupy regarding religious education is the testimony.

Our fellowship is a palace of freedom for seekers after the truth. Our institutions for colleges and for seminaries are the continuing testimony of our fearlessness of advancing truth and of our faith in that knowledge which grows from more to more. The volumes given to the world every year by our fellow Congregationalists are the patent evidence to the world of our continuing purposes of growth with growing intelligence. It is the elevation and comprehensiveness of our intelligence which is no small part of our denominational prestige and fruition.

The present religious situation affords the finest opportunity for the ministry of this entrusted gift. If it be said that theology is no longer interesting in these practical days, the rejoinder must be speedily affirmed that the interest in theology must be revived, for though ours is a practical age, it is an age in which other departments of life are eagerly giving, often to the surprise of the world, reasons for the faith that is in them; and surely religion cannot for long be content with uninterpreted services. The meaning of Christ for the world of the present day depends upon the meaning of Christ for those who love him, and no zeal, however flaming, can be for long an adequate substitute for a most modern and intelligent answer to that burning question which every age asks and answers for itself, — What think ye of Christ? We are distinctly aware to-day of that propositional wisdom which walled Christ around within metaphysical logomachies and theological presuppositions, as contrasted with that experimental wisdom which sees

him in the fellowship of a great personal love and of a royal personal service.

It is part of the royalty of that personal service to so define and delineate the new feeling for Christ in such fashion that we may reasonably declare —

> "I say the acknowledgment of God in Christ
> Solves for thee all questions in the world and out of it."

A thoroughgoing loyalty to the new settings of the old truth, to the old faith in the new light, is at once our responsibility and our opportunity. This trained intelligence and comprehensive judgment must be fearlessly and faithfully applied to all our modern religious undertakings asking for our sympathy and for our support.

Ministry.

Congregationalism has few more serious concerns than those which gather about her ministry. In our inability to supply our churches with men trained in our own seminaries and beneath our Christian ideals, we are supplying some of our churches with men whose devotion and piety are worthy of all commendation but whose lack of thorough training makes the safeguarding of our high ideals of Christian duty and privilege difficult if not problematical.

In our need of men we reach into other Christian fellowships and receive men who have been trained in other communions. Many of these men are most valuable additions to our ranks. They are welcomed most cordially, because they join with us and become one with us in our spirit and purpose. Others, unfortunately, find it difficult to assimilate our ideals and methods, with the result that our associated work is hindered by their presence in our churches. In some manner the denominational responsibility of men in Congregational pulpits must be accentuated.

The method of securing ministers for vacant pastorates has little to commend it. A serious reflection on the working of our polity to-day is, that a man who by his fidelity and growth becomes worthy of a field of wider influence, has no sort of assurance that he will be recognized. Men from other denominations, from other countries, are installed repeatedly over

churches which, if there were any kind of recognition of ability, consecration, and service of men who are our own product, would honor themselves and worthy men by making them their ministers.

Brethren, we need in Congregationalism a new respect for, and loyalty to, our own ministers.

It need hardly be said that the pitifully small average salary which a Congregational minister receives makes the living conditions of many not only humble, which is to be expected, but cruelly and persistently unrighteous. All the indignation which it is proper for a Christian to entertain is easily roused when one comes to an intimate knowledge of the ministerial situation as it can be shown to exist, not in isolated instances, but more generally than those who are uninformed imagine.

The movement which this Council will meet, for an honorable recognition of the dignity of ministerial service, and a reasonable provision for the minister's temporal needs, is one which ought to rouse our, in this respect, somnolent Congregationalism, to prompt, determined, and effective action.

Too long has it been true, as in the days of old, that there was in the city "a poor wise man, and he by his wisdom delivered the city; yet no one remembered that same poor man."

The ministry has a just and long-standing claim for sympathetic Congregational attention.

Evangelism.

We are confronted with the problem of evangelism, and our coöperation is continually asked for all forms and kinds of religious activity. There is the mechanical evangelism, relying upon pious tricks as worthy conservators of the works of God. There is blatant evangelism, relying upon coarseness of speech, vulgarity of manner, horse play, and the caricaturing of religious lives, as methods of collecting crowds and opening to immortal souls the gates of the kingdom of God. These are extensively advertised, and often one's personal allegiance to Christ is in the esteem of some conditioned upon his fellowshiping and pushing these religious undertakings.

It is a patent fact that the good sense of the world turns to-day from that so-called evangelism which works from the outside in, from the spectacular to the supposedly spiritual,

which begins with the presence of the advance agent announcing financial terms upon which spiritual blessings may be vouchsafed, and continues by opening executive offices, advertising in most flamboyant manner, conducting banquets at two dollars a plate from the workers, supplying energetic press agents to regale the public with melodramatic stories which too often give the simple truth an attack of chills and fever; this evangelism includes leaders of the ministry of song, who drag the sacredness of the worship of praise into the slum of vulgar, vaudeville emotionalism; who make horse play a modern synonym for hosanna, and who regard the presence of a crowd as the demonstration of a mighty overturning of a community in the interests of righteousness. For this type of evangelism, Congregationalism can have little sympathy, and with it, less participation. Do we then cease to have sympathy with eager earnestness and with devoted consecration for the salvation of the world? A thousand times "No." Ours is the evangelism based on the principle of length of days, of leaven hidden in the meal, of first the blade, then the ear, then the full corn in the ear; of laboring faithfully and waiting patiently; of finding the whole man; of relying on a long, hard-fought campaign rather than upon a brilliant skirmish or a spectacular battle; of announcing the truth, the whole truth, as it is in Jesus; of cultivating reverence and godly fear; of preaching as living men to loving men; of organizing the church; of winning the confidence of society by our sympathy, sincerity, and service; of dignifying evangelism till it be recognized as the great and abiding business of the church and her ministry, rather than the occasional eruption of a passing enthusiasm stimulated and exploited by clever tricks and pious persiflage. The chance for brave, decisive leadership in this, which Henry Drummond called felicitously, the new evangelism, is to-day enlisting the discriminating and devoted loyalty of many of our own Congregationalists who know and teach that the kingdom of God is not hysteria, or cheapness of any kind, but righteousness, joy, and peace in the Holy Ghost.

Missions.

The recent world conference of missions in Edinburgh marked the beginning of a new era in missionary venture and conquest.

Probably no meeting in modern times has so arrested the serious attention of the world, never before was the missionary responsibility, or problem, or hope, so particularly delineated and so convincingly set in array. The challenge of the majestic opportunity which has been placed within the ability of Christ's disciples by the new possibilities of intercommunication between the nations of the earth, by the crumbling of some old faiths and by the reinvigoration of others, fairly dazzles the bewildered gaze of the disciple of his Lord. Our own beloved American Board has responded to the impulse of the new day, broadening its work and accentuating its appeal. Our denomination, too, has responded with money and with men, but still fields white for the harvest await the reaper's toil because of the insufficiency of support. Not yet has our denomination responded at the point of adequate sacrifice to the new missionary appeal. Not yet have we accepted our full share of the responsibility which is ours, for the inbringing of the kingdom of God. We can only hope to be worthy of the fullness of the blessing of God, as we ourselves offer in the interests of Christ's conquest the overflowing cup of most enthusiastic devotion and sacrifice.

But this stimulus for the work of the world inevitably directs attention to those homeland societies whose business it is to build and equip our churches and conduct our work in such fashion that these world-inclusive endeavors may become possible. The American Board, let it be frankly said, is far and away our best organized, equipped, and conducted religious institution. A most casual visit among our churches will reveal this simple and grateful fact, but side by side with it is the other fact, equally patent to the observing eye, of the absolute necessity of most earnest attention to the rehabilitation of our homeland societies that we may save America to save the world.

The work of the American Board should be decreased not one whit; it should be, must be, steadily and constantly enlarged; but this enlarging depends upon such readjustment of our homeland societies as shall put them in most efficient relationships of fellowship and of coöperation. The passion for the church at home is the power of the church abroad.

It is here that the high seriousness and grave responsibility

of this Council are most impressingly in evidence. It is here that the summons is most imperative, to initiate such reconstructions as shall put our homeland work into most compelling shape in order that through a redeemed country we may more effectively minister to a redeemed world.

The Social Question.

The growth of our country in recent years in population, wealth, comfort, and poverty, has brought us face to face with situations, opportunities, and problems which are both new and menacing. However faithful the Church may have been in her ministries of yesterday, she is confronted with new demands for the exercise of her sympathy and from different directions. So slow has been her response, that an impression has gained a most undesirable headway that she has little interest in the new situation, and no particular ministry for it. It is on this account that one hears the declarations of the impotence and moribund nature of the church, sometimes mingled with words of stinging bitterness and of unalloyed hatred. If the Church has no ministry for suffering humanity under new conditions; no clarion message of rugged honesty; no ethical demand for straight righteousness between man and man; no condemnation direct and unapologizing for pious hypocrites, no summons to the practice of the law of love in the gainful occupations of the world; no sense of the indignity of city slums; no appreciation of the value of the personality of every last one of the submerged tenth; no commendation for the rehabilitation of human society, through laws and through endeavors which represent the intelligent, the humanitarian, and the scientific advances of the age; if the Church has no sympathy to extend, and no services to offer in these comparatively new fields of human necessity and want, then the Church is moribund; then the Church is an unfaithful custodian of the Christ who lived and died for every man, and who had not in mind the crowned heads, or the favored communities alone, when he declared, "Ye are of more value than many sparrows." The very fact that so many church members are finding their opportunity for practical service in settlement houses, bureaus of charity, tenement house commissions, boards of arbitration,

and the like, is the testimony of the sense of a relationship to humanity significant and serviceful, but the appalling need set over against the meager ministry is an appeal, pathetic and irresistible, for a new recognition on the part of the Church of the situation as it exists in America to-day, and of our high and sacred privilege with relation to it. You cannot have aristocratic churches, Christlike and vital, in the midst of democratic surroundings. The towel and the basin are the real symbol of the Church of Jesus Christ. The cross is the only sign by which, and through which, the Church shall conquer.

Church Unity.

The great widespreading and inspiring movement toward the reunion of Christendom cannot be lightly esteemed in our Congregational enterprise to-day. Pledged to it by our own history, by resolution upon resolution in the annals of our representative assemblies, and by our loyalty to our own Master, we stand to-day in the forefront of those Christian bodies practically interested in the death of schism and the life of a united brotherhood in the one Church of Christ. The federation of the Christian churches of America is an augury of the favorable interest of the churches in this great enterprise, and should receive the recognition and the sympathetic fellowship of our body, but at its best, it is a means to an end, and the ideal of Jesus that his disciples should be one, should never be permitted to be in eclipse among the faithful. Our faith will sometime be equal to our Master's prayer, and sooner perhaps than some of us think the way will be found for the answer to that prayer "on earth as it is in heaven."

Conclusion.

A sketch like this of the place of a historic fellowship in the turgid and baffling life of the present, suggests the ancient question, "Who is sufficient for these things?" The answer presses hard the question, "Those are sufficient who still cherish and display the ageless spirit of Jesus Christ."

The appeal is to be taken from the spirit of the time to the deeper spirit of the age. Congregationalism is an experiment in character beneath the ideals and within the fellowship of

Jesus Christ. One cannot regard the life of our denomination without a mighty impression of the character and caliber of the men who have molded its widespreading influence. The intelligence, the comprehensiveness, the loyalty, the adventure, the sacrifice, the love, the service of these men, stamps upon them through their discipleship, the spirit of the Master.

"They found God going along with them." "They trusted in God and quieted their spirits"; these are the testimonies to the royalty of these men. They were adequate, and that which made them adequate will make us adequate too. To be nobly intelligent in an age unattracted by the knowledge of the higher things; to be sacrificial in an age which is mild-eyed toward comfort and luxury; to be willing to be poor, thus making many rich; to live in straight, determined man fashion, the gospel of the grace of God; to serve with unfailing sympathy; to love with uninterrupted devotion; to live, above the world, while living in it; to believe in the best things; to work for the best things, to fight for the best things; to cherish the indwelling spirit, — this is the way to meet the exigencies of the present occasion, and to make way for the coming of the King in his glory. Character — high, brave, Christian character —is at once the secret of the need, and the solvent of the problems of our modern life. Congregationalism will grow as her manhood grows. Little men will accomplish little things. Tall, sun-crowned, Christ-devoted men will expect great things from God; they will attempt great things for God; they will arrive. Increasing loyalty to Jesus Christ, and unswerving devotion to the interests of his blessed kingdom, is alike the appeal and the aspiration of modern Congregationalism. Her purpose is service; her passion, that Christ may be all and in all.

"THE WORLD'S NEED AND CHRISTIANITY'S OFFER"

REV. CHARLES E. JEFFERSON, D.D., NEW YORK, N. Y.

"Oh that I knew where I might find him!"—*Job 23 : 3.*
"Come and see."—*John 1 : 39.*

My text is two separated sentences. The first is from the Old Testament, the second is from the New. The first is an exclamation, the second an invitation. The first is a sigh, the second a shout of victory. The first is from the poem of Job, the second from the Gospel of John. The first is, "Oh that I knew where I might find him!" The second is, "Come and see!" The first is the cry of humanity; the second is Christianity's response.

We must make a distinction between the world's need and the world's want. The world needs God, but it does not want him. It wants a thousand things, but he is not in the list. Its heart is full of yearnings and longings and hungerings, but it cannot tell what will satisfy them. It is always feeling after something, if haply it can find it, but it does not know what it seeks. But here and there in isolated souls, in luminous hours, this deep unconscious need mounts to a conscious want, the dumb and indefinite yearning becomes focused and vocal, the vague and confused moan breaks into articulate speech. Whenever the soul comes to know itself it cries, "Oh that I knew where I might find him! that I might come even to his seat! I go forward, but he is not there; and backward, but I cannot perceive him; on the left hand, where he doth work, but I cannot behold him; he hideth himself on the right hand, that I cannot see him." Whenever the heart of mankind reaches conscious and articulate expression, its cry is, "My soul thirsteth for God, for the living God! Oh that I knew where I might find him!"

Christianity goes forth to meet the seeking soul with the heartening invitation, "Come and see!" These are words of Jesus addressed by him to two young men who had asked him where he dwelt. "Come and see," he said, and they followed him. What he said to them, he said to all. The word "Come"

was always on his lips. When he saw the crowds in Galilee fagged and scattered he said, "Come, and I will give you rest." When he saw the multitude in Judea stumbling in the darkness, he said, "Come, I am the light." When he saw the crowds in Capernaum hungering for a satisfaction they had never had, he said, "Come, I am the bread." When he saw the multitude in Jerusalem athirst on the last great day of the feast, he cried, "Come and drink!" When those who stood the nearest to him craved a fuller knowledge of the Eternal and whispered to him, "Show us the Father and we shall be satisfied," his reply was, "Come closer and see me. He that hath seen me hath seen the Father! Come and see!" That was his continuous exhortation, and after a cloud had received him from his disciples' eyes, they remembered how again and again the very heavens seemed to have opened and voices seemed to have descended from the heights, saying, "Come and see him! Listen to him!"

"Come and see!" They are the words of the apostles. The first men who found Jesus, rushed in search of their comrades, saying, "Come and see!" If there was reluctance, it was beaten down by a simple repetition of the invitation. The Samaritan woman having talked a few minutes with Jesus hurried off to say to everybody she knew, "Oh come and see!" All the chief characters of the New Testament look out at us with pleading eyes which say, "Come and see." What is the New Testament but a passionate and importunate invitation — "Come and see"?

They are the words of the church. "The Spirit and the bride say, Come." The church began its working life on the day on which one young man said to another, "Come and see!" Through nineteen hundred years the church has grown in size and power in proportion as Christians have been willing to say with exultation in their voices, "Come and see!" Humanity cries: "My soul is athirst for God; Oh that I knew where I might find him!" Christianity replies, "Come and see." Our subject is, "The World's Need and Christianity's Offer."

Christianity is fundamentally a doctrine of God. Its founder devoted his life to telling men about God. Dip down into Jesus' teaching where you will and you find his thoughts circling round God. Glance through the Sermon on the Mount

and note how all its paragraphs climb up to cast their crowns at the feet of God. "Blessed are the pure in heart." Why? "They shall see God." "Blessed are the peacemakers." Why? "They shall be called sons of God." "Let your light shine before men." Why? "That they may glorify God." "In all your religious devotions, praying and fasting and almsgiving, keep your eyes steadily on God. In every prayer, let God move in the forefront of your supplications." "In the planning of your life, put God first. You can save yourself from the plague of a distracted heart only by thinking of God." "Love everybody, even your enemies." Why? "In order that you may be like God." "Look upon nature, the lilies, the birds, the glancing sunbeams and the falling shower — they will all tell you something about God." To Jesus of Nazareth there was only one sovereign subject, — God. Men to-day criticise him because he said little about the family, and nothing about art, or commerce, or education, or politics, or science, or recreation, the great kingdoms of life which attract and hold the thought of our day. But suppose the supreme need of the world is a knowledge of God, and that Jesus came into the world for the express purpose of supplying that knowledge. Suppose that when men accept his conception of God, everything else needed will be added. We have no right to condemn him because he did not tell us everything, if he told us the one thing which is indispensable, and the thing which if followed will lead to everything else.

The men whom Jesus sent into the world followed his example. Paul was the greatest of them, and we know from his letters and sermons that he was always thinking about God, speaking to him, singing to him, speaking about him, working for him. The secret of his life comes out in the shipwreck: "Be of good cheer. I have a message from God whose I am, and whom I serve." He engages in long and perilous missionary journeys in order that he may tell men about God. To the simple folk in Asia Minor he says, "We have come to turn you to the living God, who made heaven, and earth, and the sea, and all things that are therein; and who gives us rain and fruitful seasons, and fills our hearts with food and gladness." He stands in Athens, the intellectual center of the world, and there his subject is God. Athens is renowned for her learning, but to Paul she is sunken

in ignorance. She does not know God. He dims the shimmer of her monumental marbles by flashing on them the naked splendor of the name of the God in whom all men live and move and have their being. He stands in Rome, the mistress of the world, — Rome the mighty, Rome the eternal — and to Paul she is impotent. She does not know God. He is not impressed by her triumphal arches or thrilled by the return of her victorious generals. He knows that no nation marches in a triumphal procession which is ignorant of God. "I am in debt to you, O imperial city. I have something which you do not possess. Let me tell you something about God." Is he not always saying, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service"; or "We pray you in Christ's stead, be ye reconciled to God"; or "There is one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in you all"? Paul is a great thinker, a master logician, but he cannot go up the stairway of an argument without pausing to sing a hymn or offer up a prayer to God. Doxologies drop spontaneously from his pen. Here is one, "Thanks be unto God for his unspeakable gift." Here is another: "O the depth of the riches both of the wisdom and knowledge of God. How unsearchable are his judgments, and his ways past finding out! Of him and through him, and to him, are all things: to whom be glory and honor for ever. Amen."

Who is this God who sets this man's heart beating? He is the Father of Jesus Christ. That is Paul's name for him. Jesus Christ is the Son of God, and in the son the father is revealed. The disposition of Jesus is the disposition of the Almighty. The attitude of Jesus is the attitude of the Infinite. The character of Jesus is the character of Deity. Jesus is the express image of God's person. In him dwells all the fulness of the godhead bodily. He is God manifest in the flesh. Paul knows nothing but Jesus Christ, because to him Jesus Christ is the revelation of God. The message of Paul and of all the Apostles was: "Come and see. Come and see God in Christ."

Would it be correct to say that this is the message of the Bible, and that it is the only authoritative message which the Bible has to give? We have never dealt with the Bible quite

fairly, for we have always persisted in making it speak with authority on too many things. By forcing it into realms into which it has no desire to enter, and putting into its mouth a message it does not want to speak, we have made it a stumbling block to thousands of honest hearts and have brought the church often into bewilderment and sometimes into disrepute. Men have said: This is a book of political science. It lays down the lines along which states must be built. This theocracy of Moses is undoubtedly the creation of God, and the builders of states must come here for instruction. All these legislative enactments such as, Thou shalt not suffer a witch to live, and others like it, are binding, of course, on all generations. So the Puritans thought. Alas! nearly all the tragedies of Puritan history sprang from the mistaken conception of the Scriptures. They made the Bible teach too much.

It has been said, This is a book of natural science. It teaches us about the world in which we live. What it says about the earth and the sea and the sky must be true. The geologist must come here, and so must the astronomer, and the biologist, and the zoölogist, and the paleontologist, and all the rest of them, for the Bible is inspired, and it cannot be mistaken in regard to the sequence of events in the drama of creation, or in any other statement which it makes on the processes or the facts of the natural world. Alas! that whole disgraceful story of the conflict between science and theology which has been scattered over the world and which has done more to discredit the church than any argument which infidelity has framed in the long sweep of two thousand years would never have been written had not the custodians of the Bible forced the book into realms in which it has no message. The Bible does not claim to teach science. Science is not in all the thoughts of prophets or poets or apostles. Each of them used the scientific conceptions of his day incidentally as he hurried on to tell his generation something about God. The Bible leaves us absolutely free to accept every fact which science can discover.

But surely the Bible is a manual of church government. Christ could not found a church without explicit instructions as to its officers, its polity and its lines of administration. Thus men have reasoned, and have searched the Scriptures to find out what the ideal church government is. One man has been

impressed by the statement that Christ gave the keys to Peter, and from this he has inferred that the keys have been passed along a line of Peter's successors and are held to-day by the Bishop of Rome. Another man is impressed by the word "Episkopos" or "bishop." There were bishops in the first century, and, therefore, there must be bishops in all centuries. Without a bishop there can be no church. Another has seized upon the word "presbyter" or "elder," and has settled down in the conviction that without a presbytery the church cannot be pleasing to God. Still another has found in the word "congregation" a revelation of the divine will, contending that Congregationalism alone is apostolic and is the ideal to which Christendom must ultimately come. The fact is that the New Testament is not a teacher of church government. Jesus said nothing at all about it, and what Paul said was said incidentally and with an eye on the local needs of his day. The church is free to organize itself along whatever lines seem most likely to enable it to best fulfill the purposes of God in Christ.

But is the Bible not a book of social legislation? Does it not prescribe the rules by which we are to be governed? Does it not condemn the things which are wrong, and commend the things which are right? This has been the accepted opinion. Slavery, therefore, must be right, for neither Jesus nor Paul condemned it. Ministerial education is unnecessary, for neither Jesus nor Paul commanded it. Celibacy is holier than marriage; if not, why did Paul say it is better to remain unmarried? Women have no right to speak in the churches; if they have, why did Paul forbid them? "What damned error, but some sober brow will bless it and approve it with a text!" It is the scandal and tragedy of history that the Bible has been forced in each succeeding generation to speak with authority on questions outside its province. That is why we needed a new view of the Bible. We had to have it. We could not get on with the old one. Modern scholarship has set us free. No longer can Bible sentences be twisted into fetters, and its paragraphs piled up across the path of forward-looking men. The Bible has but one message; it tells us the character and will of God. And because man is the child of God it reveals also the soul and goal of man. It lays down no rules at all. It proclaims a few simple principles, all of them rooted in its view of God. Its many

voices melt into one clear and musical appeal, "Come and see the mind and heart of God!"

What is the mission of the church? Here we must make a distinction between Christian men as individuals and the church in its corporate capacity. What is the mission of the Christian society? What ought it to do? The popular answer is: It ought to do everything which humanity needs to have done. It is a servant, and it must minister to the entire gamut of human needs. It must put down every evil, and run on every errand, and work at every noble task; it must enlist under every banner, for only thus can it fulfill the wish of Christ. The answer is plausible, but mistaken. It commits the same kind of blunder which was committed by the theory that the Bible ought to teach everything. Our fathers made the Bible teach everything, and they landed the church in confusion. We cannot make the church do everything without bringing upon it weakness and disaster. When you say the church ought to do everything, you ignore the fact that there are other institutions in this world, also of divine origin, and to which God has given something to do. The family is here, and the state, and the university, and society, and these have tasks assigned them no less obligatory than the task which is assigned to the church. The church cannot do the work of the home or of the state or of the university or of society. It renders its best service to those institutions when it performs its own work with fidelity and zeal. And what is its work? To make known the character of God; to build up the God-life in human hearts; to convert God as a tradition into God as an experience; to transform God as a name into God as a power; to spiritualize all the kingdoms of this world that they may cast their crowns at his feet. To build the Christian conception of God in the heart of America, that is the foremost work of the American church, and its crowning work is to build this conception in the heart of the world. Why do we send missionaries to foreign lands? To give them the Christian idea of God. It is easy to interest the non-Christian world in our inventions, to fascinate it with our science, to relieve its physical distresses by our material remedies, but the supreme work of missionaries is to give men our conception of God. Medical and industrial missions fulfill their supreme

purpose only as they lead up to God. If we do not give Mohammedans and Buddhists and Confucianists our idea of God, we have not given them the best thing we have, nor have we given them the one thing needful. Give them our inventions and discoveries and remedies, and you embellish the outside of the cup and the platter, but open their hearts to God in Christ, and they will of their own accord bring forth in the fulness of time hospitals and schools and all the other finer fruits of a Christian civilization. The American Board has one august task: baptizing nations into the name of the God who has been revealed to the world in Jesus Christ. A generation ago certain timorous souls feared that we might cut the nerve of missions by altering our interpretations of a few Bible texts. They were mistaken. You cannot cut the nerve of missions except by dimming the face of God. So long as men see the glory of God shining in the face of Jesus Christ, they will go to the ends of the earth to work for him. So long as they see him who although he was rich yet for our sakes became poor that we through his poverty might be rich, they will lay down for him their fortunes and their lives. The vast non-Christian world cries day and night, " Oh that I knew where I might find him." The American Board, an angel of the Lord, goes forth saying, " Come and see! "

The crying need of the twentieth century is a living and adequate doctrine of God. Men are all confused in their religious thinking. The seventeenth century theology has collapsed. The old ideas of deity are untenable. Doctrines which thrilled men even a hundred years ago do not create the slightest stir in the hearts of the men of the present generation. The idea of God has to be thought out again in the light of our larger knowledge.

Science has given us a new world. The world of Dante and Thomas Aquinas has vanished. The world is no longer the center, but a mere speck of dust on the flaming wheel of a universe too vast even to be imagined. The universe was once cozy and homelike. God was on his throne in heaven only a short distance off, looking down upon the children of men, now and then interposing on their behalf, getting them out of difficulties, and giving them new revelations of his glory. To such a God it was easy to look up. But now there is no " down "

and no "up," no throne which can be located, no God which can be pictured. Philosophers talk to us about the immanent God, but we hardly know what that means. We lose him in his creation. In the illimitable universe which modern science has unveiled, men are painfully trying to walk, but it is with many stumblings and falls. "Oh that I knew where I might find him!" This is the piercing cry of the twentieth century heart, and science gives no answer. The astronomer sweeps the heavens with his telescope and says, "He is not here." The biologist sweeps the floor of the world of the infinitesimal with his microscope, and says, "He is not here." Science says, "I go forward but he is not there; backward, but I do not perceive him. Something is at work on the left hand, but I cannot behold him; and something is hidden on the right hand, but I cannot see him." Materialism is revolting, deism is incredible, pantheism is unsatisfying. The world is waiting for a living doctrine of God.

The most difficult article in our creed is the first one, "I believe in God." Men need more assistance at that point than at any other. Outsiders are looking wistfully toward the church wondering if she has anything clear and positive to say about God. Justin Martyr had this experience. "I put myself in the hands of a stoic," he tells us, "and I stayed a long time with him, but when I got no further in the matter of God [and he used to say this knowledge was not necessary] I left him." The preacher of the twentieth century cannot hope permanently to hold men unless he has a message about God. The members of our churches need constant instruction concerning the Eternal. All the difficulties of the religious life are rooted in defective views of God. When men in the first century told Jesus they could not believe in immortality, he told them it was because they did not understand the power of God. When his disciples cried, "Impossible!" he said certain things seemed to them impossible because they were leaving God out. Men to-day have trouble about prayer because they think mistakenly of God. They are perplexed by their spiritual experiences largely because they think unworthily of God. Ministers are ordained teachers of God. If they do not give men right views of God they shirk their work. The church needs nothing so much to-day as theologians in the pulpit.

It is hard to accept the Christian idea of God. Those who think the most know this best. The universe which science has uncovered is a vast machine. Its wheels turn inexorably and remorselessly. The winds are pitiless and the stars are cold. Not only is nature indifferent to our cries, but she is red in tooth and claw. She shrieks against the Christian creed. To be sure, there are in nature soft and tender voices, hints of a great heart behind, but only he who has ears to hear can hear them. History shrieks even louder than nature. It is longer than we supposed; how long, no man knows. The few millenniums sanctioned by the old chronology have been stretched out into ages, and cycles, and æons, and from the beginning the life of man on earth has been tragedy. The atrocities and massacres and butcheries of the last year are only lurid illustrations of what has always been. The earth has been soaked again and again with blood. Pyramids have been built of human skulls. Empires have risen only to sink in smoke and agony. Races have flourished for a season and then vanished into oblivion. When one stands in the midst of the vast plain of human history, with the tombs of empires and races at his feet, and the past rises before him, hideous and gory, it is not easy to say, "God is love." It is hard to stand between the vast machine of nature and the vast slaughter house of history and say with a voice which does not falter, "I believe in God the Father Almighty." I do not wonder that Ritschl's favorite text was, "Lord, I believe; help thou mine unbelief." A friend once said to F. W. H. Myers, "What is the thing which above all others you most desire to know? If you could ask the Sphinx one question, and one only, what would that question be? His reply was, "I think it would be this: Is the universe friendly?" Mr. Dan Crawford, in talking one day to the black men of Central Africa about the love of God, was interrupted by a man in the congregation whose hut had been struck by lightning a few days before, and consumed. The man protested against the idea of a loving God, for to him God had come down, he said, "with red eyes." There is always some one in every congregation to whom God has come down with red eyes.

The doctrine of Christ has to be restated. For the last fifty years science has been giving us a higher and higher conception

of the power which lies at the back of things, sweeping away the limitations which had been imposed in the earlier stages of thought. Through the same period, historical criticism has been vivifying the limitations of Jesus, reminding us all the time that he was not omnipresent, omniscient, or omnipotent. The deity of God and the humanity of Jesus are to-day at the front, and they clash. How can the God who created the constellations, and who upholds them in space, who fainteth not, neither is weary, be identified with the frail man who sat weary at the well? In what sense is Jesus God? What do you mean when you say that Jesus is divine? Those are questions stirring in the hearts of the young people in all our schools and colleges. The whole doctrine of Jesus Christ must be worked out afresh in the light of modern conceptions. It may be that the difficulties are not so great as they seem. It may be that omnipresence, and omniscience, and omnipotence are not the essence of deity. A demon might be omnipresent, a devil might be omniscient, a fiend might be omnipotent. It may be that only love can be God to us, that love is the essence of deity, that the animating principle of the universe is personal affection and good will, and if that be so, the question is, Can perfect love reveal itself within the limitations of human flesh? The answer is, " Come and see."

The need of America is a vision of God. We are a busy people. We have had a deal to do. We have taken the central zone of a great continent and subdued it to our will. We have been obliged to cut down forests, and dig out stumps, and clear the fields, and bridge the rivers, and tunnel the mountains, and lay railway tracks, and stretch telegraph wires, and dig canals, and build mighty cities, and get the house in order. We have been so cumbered with many cares that we have had little time to think of the one thing needful. No wonder our spirit has become materialized by the huge masses of stuff with which we have been working.

We have had great temptations. No other people was ever entrusted with such stores of treasure in the days of its youth as we. The output of silver and gold and copper and coal, the crops of wheat and corn and cotton and fruit, the rising flood of our merchandise, the amazing expansion of our commerce, the dazzling masses of wealth accumulated in a few

generations, all these have been enough to turn the head of any people. It is scarcely to be wondered at that amidst the glamor and sparkle of our material splendor, the spiritual values have often been lost sight of, and the spiritual glories have to many eyes become misty and dim. What America most needs is prophets, — men to turn the people to God.

We have been sorely disappointed. Our disillusionment is heart-breaking. We had expected so much from liberty and education, and have discovered that they are both broken reeds. We have found that neither wealth nor science can bring us either peace or joy. Wealth and liberty, education and science, the four wizards of our modern world, have performed their mightiest miracles under our flag, but the greatest of all works they cannot accomplish; they cannot quicken the conscience, or keep the soul alive to God. We are rich in gold but poor in conscience, wealthy in knowledge but lacking in the spirit of sacrifice. Our robes are not washed white in sacrificial love. Our sins are as scarlet and our vices are red like crimson. The story of our murders and divorces and thievery in its thousand forms cry trumpet-tongued against us at the judgment bar. When the whole head is sick and the whole heart is faint, what we need is men who will turn us to God, that he may abundantly pardon.

America has four dragons to meet and conquer. The first is greed; it eats like a cancer in the vitals of our nation. The second is lust; it burns like a consuming fire in our blood and our bones. The third is worldliness, which is always contracting our horizon, and bringing down our standards, and veiling the faces of spiritual ideals. The fourth is the atheism of force, the doctrine which declares that national greatness is founded on naval tonnage, that to put an ironclad in the oriental's eye is a glorious achievement, and that a nation's honor can be safeguarded by thirteen-inch guns. Money and liberty, education and science, all stand impotent. Nothing can save us but faith in the living God, the God who so loved and loves the world that he gave his son to die on the cross.

What is the mission of Congregationalism? To keep alive a theory of church government? No; to keep the soul alive to God. It is often said that Congregationalism is a theory of church government; that it is foundationed on two princi-

ples, — the independence of the local church and the equal sisterhood of these local churches. But these principles are not foundations. They rest on something deeper. The fundamental thing in Congregationalism is a doctrine of God. We start with a revelation of deity. He is the father of our Lord Jesus Christ. He has access to all souls, and imparts wisdom and light and guidance to every obedient heart. Because he gives his grace freely to every man who comes to him through Christ, therefore every man has a share in the privilege of determining what the church officers and worship and work shall be. Our doctrine of independence grows out of our faith. Our polity is foundationed on our conception of God.

Our history as a denomination began with a vision of God. Our fathers saw the Lord high and lifted up. They heard him say, "Who will go?" and they answered one after another, each man for himself, "Here am I; send me." But they could not go. They were hampered by the restrictions of a worldly church. It then occurred to them that possibly the church might be altered. They tried to alter it, but it was not possible, and so they came out of it, and organized another form of government under which they could do what they believed God wanted them to do. Our history is rooted in a vision of God.

The one thing which has given us distinction has been our devotion to God. The world is filled with the fame of the Pilgrim fathers. Why? As Lowell finely puts it, "They went in search of God and not of gold." They began their life in the new world by drawing up a compact in the cabin of the *Mayflower* as she swung at anchor in the harbor of Provincetown. And at the top of the page they wrote this: "In the name of God, Amen." It was because they followed the gleam which fell from the throne that they dared to venture over the perilous edge of the world. They made God a partner in their hazardous enterprise, and that is why they were never daunted or defeated. They endured as seeing Him who is invisible.

Our attitude to the church is determined by our conception of God. We have never called ourselves churchmen. We are not idolaters of organization, or sticklers for ancient rites and ceremonies. We have never allowed forms to hide the

face of spiritual realities, or to block the doors of present opportunities. But we are in fact churchmen, and churchmen of the very highest school. Our conception of the church is so lofty, we feel so intensely its heavenly origin and mission, that we have never for one hour allowed an earthly king to call himself the head of it, or permitted a parliament to lay a constraining hand upon it.

We are free men in Christ. We are not bound by the traditions of the second century, or the dogmas of the fourth, or the doctrines of the sixteenth, or the customs of the seventeenth, or the practices of the eighteenth, or the methods of the nineteenth, but are at liberty to build the church along the lines indicated by the Eternal Spirit speaking in the intelligence and conscience of our day, so that it shall become more and more an effective instrument in the hands of God for the promulgation of his gospel and the extension of his kingdom. The Christian people are the potter. Church machinery is the clay. The people have the right to mold the machinery into whatever form seems most likely best to please the King.

The only capital blunder we have ever made is that we have sometimes forgotten God. We have frequently forgotten him in public worship. Praise and prayer have often been considered preliminaries, mere introductory exercises to be trampled under the feet of late comers who arrive in time to hear the sermon, fostering the idea that men come to the church of God to hear something rather than to do something, leading to a demoralizing exaltation of the minister and an unwholesome exploitation of the sermon. We are paying for our sin all over the land. The currents of our devotional life are in many quarters meager and thin. We are not strong as we ought to be in adoration, hope, and thanksgiving.

The sermon-hearing faculties are not so deep seated or so stable as the worshiping instincts, and the minister who builds on the former is likely to have his house fall in ruins when the rains descend and the winds blow and the floods come. Brilliant Sunday lectureships flourish for a season, but it is the worshiping churches which hold the field at the end of the day. The cry of the church on the Lord's Day must not be: "Oh, come hear this interesting man preach! The true invitation of the church is: "O come, let us worship and bow down:

let us kneel before the Lord our maker. For he is our God; and we are the people of his pasture, and the sheep of his hand." No matter what the church does on Sunday, it has not done the highest or the most needed thing if it has not gotten men and women to kneel before their Maker. It is when the church kneels in public worship, pouring into the ear of God its confessions and supplications, that the ideals of the community rise in fresh splendor, and a new song of hope begins to sing itself in the heart of the town.

We have forgotten God too often in our work. There are desert stretches in our history. The wheels of our chariots have dragged again and again in the sand. Ministers get under the juniper tree, and Sunday-school teachers throw down their work in despair. How true it is that without vision the people — both ministers and laymen — perish. In one of the darkest hours before the Civil War Frederick Douglass made a lugubrious speech in Faneuil Hall, Boston. He had been so often disappointed, and had been obliged to wait so long, that hope had died in him, and his speech was a moan. Right in the midst of his lamentations, an old negro mammy in the audience shouted out at the top of her voice, "Frederick, is God dead?" The mention of that name, in the twinkling of an eye, blew away the mists of his despondency and taught his heart to sing again. There is many a church throughout the country that needs nothing so much as a fresh proclamation of the existence of the living God.

There are certain present-day tendencies which need to be watched and counteracted. One of them is a disposition to suppress all reference to the deity. The European socialist hates the name of God, and his brothers and sisters are found in all of our American cities. There are social settlements here and there carried on by Christian men and women who dare not whisper the name of God for fear of giving offense. There is also a disposition to suppress the name of Christ. The Jews do not like that name, and why antagonize them by mentioning it? There is also a disposition to suppress all the great words of religion, — soul, sin, heaven, hell, immortality, eternity,— and limit one's vocabulary to the terms of philanthropy and ethics. "Why should you use words," well meaning men are saying, "which irritate and drive apart; why not all come to-

gether, Christians, Jews, agnostics, and work shoulder to shoulder for social betterment and municipal reform? Let us do the works of God with no mention of his name. This is the way that leads to power and peace!" Not so thought Dwight L. Moody, or Charles G. Finney, or Jonathan Edwards, or any of the other of our princes who spoke with tongues of fire; not so thought William Bradford, or William Brewster, or John Cotton, or John Winthrop, or Thomas Shepard, or Thomas Hooker, or any of the heroes who laid the foundations of New England; not so thought John Wesley, or any of the tall statured sons of the Almighty who in the eighteenth century turned the stream of English life into a new channel. The old warrior heartened his followers by saying: "The best of all is, God is with us!" Not so thought Browne or Barrowe or Greenwood or Penry or Robinson or any of the martyrs who came out of the Established Church without tarrying for any; not so thought Martin Luther, or John Calvin, or John Knox, or any of the giants who in the sixteenth century broke the power of ancient despotisms, and created a soul under the ribs of death; not so thought Savonarola, or Francis of Assisi, or Francis de Sales, or Bernard of Clairvaux, or any of the saints of God who lit up the medieval times by the ineffable splendor of a holy life; not so thought Augustine, or Jerome, or Tertullian, or Origen, or Cyprian, or Justin Martyr, or Ignatius, or Polycarp, or any of the intrepid spirits who stopped the mouths of lions and quenched the violence of fire and put to flight the armies of the aliens drawn up to oppose the progress of the new religion making its way up from Golgotha; not so thought any of the apostles. Listen to Peter preaching in the street of Jerusalem, saying, "There is none other name under heaven given among men whereby we must be saved." He flung into the hooting crowd the magical name by whose music all the world's discords are some day to be melted. Listen to Paul preaching in the street of Athens, saying, "God calls all men everywhere to repent, for he will judge the world by that man whom he has ordained, and whom he has raised from the dead." Of course they laughed at him, but he went on and preached in other cities, never surrendering until he laid down his life in the capital of the world. "I am not ashamed of the gospel," — this was his triumphant confession as he journeyed from city to city, and he shouted as he

fell, "I have kept the faith." Read what John wrote in Ephesus: "The Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. No man hath seen God at any time; the only begotten Son he hath declared him." We cannot give up the words by which we live and conquer.

They tell us we must socialize religion. This is the way to do it. The God of the New Testament is a social God — Preach him! We are urged to stir the people to social service. This is the way to do it. When a boy Wendell Phillips heard a sermon on the soul's responsibility to God, and when he became a man he struck slavery. We are told to Christianize the social order. This is the place to begin. The way to Christianize the social order is to Christianize the souls of men. The social order is made out of men, and the only men who can be depended on through the burden of the day and the scorching heat are the men whose lives are hid with Christ in God.

No preceding generation has ever seen the world so clearly as we see it. No other century has ever heard the heart-beat of humanity so distinctly as ours hears it. He that hath ears to hear, can hear coming up out of the restless, feverish, bewildered heart of the world, "Oh that I knew where I might find him!" Let the Congregational churches of America say with passion and boldness and rapture, "Come and see!"

CHURCH UNITY.

REV. NEWMAN SMYTH, D.D., NEW HAVEN, CONN.

At last, after three centuries of divisions, and of dreams and hopes deferred, Church Unity is now made the business of the churches. It is something to be done, and for this coming generation to do it. We have been dreaming of it full long enough on the housetop; the knock of the world's opportunity at the door calls us to go down to the street and to make the vision of a reunited Christianity a visible fact among men.

Already the movement which was initiated three years ago by the Episcopal Church, and simultaneously by our last National Council, has been generally accepted and approved by many other churches, and a preliminary organization of commissions of these churches has been formed for the express purpose of taking together the next steps towards unity. They now have under consideration the methods by which the irenic formulation of topics which must be discussed, may best be prepared and presented for common consideration. Carefully, with much consultation, an advisory committee of representatives of over thirty different churches, in connection with the Executive Committee of the Episcopal Church, are now making progress in this direction. We have entered hopefully, with a single desire to be led by the Spirit, a period of mutual education and endeavor to understand the underlying values beneath our differences. We are to learn what are the precious things that we may receive from others, as well as what we may have to give to them.

What kind of unity do we want? Just as much as the Lord may graciously enable us ultimately to bring forth from our present confusions and divisions. The ideal can be nothing less real, less vital, less intimate than the ideal which was in the mind of the Master and Lord, when he prayed that his disciples might be perfected into one, even as the Father and the Son are one: "As thou, Father, art in me, and I in thee."

Immediately, practically, as something now to be attained, it means more than an alliance of churches for common work outside them all; it means a dynamic unity, — an integration of churches as churches, intimate and vital enough to enable them to act as one organized force wherever they ought to be one Christian power for the sake of the kingdom of God. This means as much administrative or constitutional union as the common welfare and service of all the churches may require. Such unity means not the loss of home rule, or state rights, where these are desirable; but it does mean for the churches, like the unity of the nation, power to act as a whole in the Christian consciousness that we are one people of God in this world. Our rallying cry may well be these words, "Not compromise, but comprehension; not uniformity, but unity." More specifically, as immediate objects to be gained, a real and visible church unity would witness these two manifest fulfillments of Christ's prayer: intercommunion of believers in Christian churches of every name, and also a ministry so validated in each church that, without violation of the scruples of any, it might be accepted as regular in all the churches.

The way to begin the resumption of church unity is to begin to resume it. The method is to look every man on the precious things of others as well as on his own good things. When all these real things of Christ are brought together in our common appreciation, our divisive differences will become secondary matters, and the difficulties of readjusting our separate forms and polities to one another will no longer prove insurmountable.

Everywhere now there are signs of promise, that another day of the Son of man cometh. Shall there He find faith enough among us, now that this greater Christianity is at hand?

THE REASONABLENESS OF PROTESTANT UNION.

REV. PETER AINSLIE, D.D., CHRISTIAN CHURCH, BALTIMORE, MD.

Mr. President and Brethren, — I greet you as fellow Christians; but I am humiliated that there is a denominational cleavage that separates us. The cleavage is wrong. Against its continuance I am here to protest. The Church of Christ has sinned, my church, your church. Division has stolen her power. Impotency has filled too large a place in her history. Catholicity has been exchanged for provincialism. But a new sky now covers us. Never before has there been such an opportunity for the church as to-day. A thousand gates have been flung wide open. Nineteen hundred years ago, a man from Macedonia was the lone voice heard, calling to come over and help us. But to-day voices are heard from every nation on the globe, calling for help. The church is standing in the gateway of her crisis. To meet the issue we must free ourselves from traditionalism; we must put away our denominational conceit; we must be patient with each other; we must seek with all our hearts the guidance of the Holy Spirit — for who are we but sinners saved by grace?

Others may dissent, but I do not hesitate to affirm that the greatest issue of modern times is the union of the divided church. As important as is the tariff, upon which a nation changes its administration; as important as is international peace, upon which hinges good fellowship between nations, neither is as important as the union of Christendom. It holds priority over every other issue, because in the atmosphere of the united church will be established social justice, international peace, and every other principle that has to do with the common good. It is the bed rock of a nation's safety and the perpetual sign of international brotherhood.

Here is Christ. Unity is the cardinal feature of his program. He came to abolish the cleavages of our broken race and to make a brotherhood of all mankind. When he prayed, gathering into his arms from all races and nations, he said, "I pray

that they may all be one; as thou, Father, art in me, and I in thee, that they also may be in us; that the world may believe that thou didst send me." There can be but one interpretation of this prayer, and that interpretation is that the unity of the church is necessary to the world's belief that Jesus is the Christ. The love of Christ in the hearts of men is able to bring all races, nations, and classes into one flock. The activities of the Holy Spirit were not bound by the sunrise and the sunset of the first Pentecost. The power is here and now. Christ is not only the giver of a program, but the giver of the power to consummate that program.

It is the spirit of his religion. At the very outset it made an attack upon the hardest theological and social wall in the world, when it sought to remove the cleavage between the Jews and the Samaritans. Had Jesus said, " Ye shall be my witnesses, both in Jerusalem and in all Judæa and Egypt," it would not have been so insurmountable, for there was some friendship between the Jews and the Egyptians. But with significance Jesus said, " Ye shall be my witnesses, both in Jerusalem and in all Judæa and Samaria, and unto the uttermost part of the earth." The Samaritans were the one people whom the Jews hated above all others in the world, and Jesus lays the roadbed for the world-wide proclamation of the gospel right through Samaria. In deference to Jewish prejudice, he might have sent his disciples from the Judæan port of Joppa to the cities of the Mediterranean; or he might have sent them overland through Syria and across into Europe from Asia Minor. But a religion that could not surmount the deepest prejudices against any one people would be unfit for any people. The hardest test must be met at the outset. The power of Christianity to forthwith level the wall between the Jews and the Samaritans was a prophecy of its power to remove all cleavages and unite into one brotherhood all races and nations around the personality of Jesus Christ our Lord.

Unity is the economic voice of modern times. Political conditions have always exerted great influence on the church, sometimes for evil and sometimes for good. Imperial Rome made possible the rise of the Roman Catholic hierarchy, as the American democracy made possible the rise of the Disciples of Christ. When Hugo Grotius was laying the foundation of an

international court, whereby the horrors of war might be mitigated and international controversies amicably adjusted, the church was quickened by this influence to seek for the paths of peace in her domain, from which sectarian jealousies would be abolished and in which the Church of Christ would advance in a united brotherhood for the witnessing to the whole world that Jesus is the Christ. Three hundred years ago Grotius wrote his "Rights of War and Peace," but only yesterday was dedicated the Temple of Peace at The Hague. This is only a contribution, for we recognize that international peace is not yet. We still hear the booming of cannon and smell the powder of battle. But we are on the way to the abolition of war.

These great influences have helped in the solution of the problem of the church. In spite of the pleadings of Calixtus, Coccejus, Grotius, Chillingworth, Baxter, Locke, Wesley, Jeremy Taylor, the Campbells and others of modern times, we are still in the midst of unchristian divisions and sectarian rivalries. But we are on the way to the cure of the open sore of division in the Church of Christ. Economic conditions surrounding us are forcing us to self-examination as to our methods and plans of work. The overcrowding of churches in one locality, the overlapping of territories, the waste of men and money in the home land, are taking away sacredness from the call of the church and setting her a beggar upon the doorsteps of the nation. The economic voices around us are demanding that we do business at least by the standard of worldly justice and present-day economy. It is another appeal of the Holy Spirit to the erring heart of the church.

We are facing such serious problems, both in America and non-Christian lands, that we are being forced to consider with equal seriousness the problem of the church. We cannot remain indifferent to the conditions around us, lest we be counted indifferent to Christ. We have a population of little more than a hundred million under the stars and stripes. Several millions of these are pagans. The Buddhists alone spend forty thousand dollars annually in missionary work on the Pacific Coast, where they have seventy-five temples. For a few cents, idols can be purchased in every American city where Japanese and Chinese reside. Less than a third of the American population is identified with organized Christianity, Protestant and Roman

Catholic. This organized Christianity is divided by such cleavages, even in the Protestant household, as to make co-operation in many instances impossible. Yet here is America, whose glories we sing as though no clouds hung over her sky and no tasks were before her citizens! America, with forty different languages spoken under her flag! America, with ten different colored skins claiming citizenship! America, with her great social cleavages of the capitalist class, the wage-earning class, and the submerged class!

Since the Civil War at least thirteen sins among us have increased with alarming rapidity,* and there is no evidence of shame on the American face in consequence of them. They are murder, divorce, lynching, labor riots, municipal corruption, yellow journalism, brutal sports, judicial maladministration, general lawlessness, consumption of intoxicating liquors, Sunday desecration, impure shows, and graft. In the first nine of these, America leads the world. If the slogan is true, "As goes America, so goes the world," a momentum is now in action which may go like an avalanche upon the non-Christian nations of the world, leaving wreckage here and there, unless the Church unites her forces and forms a breakwater to check the tide of American iniquity.

The non-Christian nations present problems of even greater immensity. There are its hundreds of millions unchristianized, with all the accumulated iniquity of centuries of paganism. Through missionary activities, the non-Christian nations are rising to their feet like men aroused from a long sleep. The atmosphere of freedom is fanning their cheeks. They are hungering for knowledge like starving men for food. Japan, China, Korea, India, Persia, Egypt, Turkey, and other non-Christian nations are establishing governmental systems of education. Japan alone has more than six million pupils in her public schools and is the dominant power in the Orient. A great industrial awakening is sweeping over Asia. Railroads are being built. Postoffice systems are being established and newspapers are published in all the large cities of the non-Christian nations, being read with avidity. The growing spirit of nationalism is prevalent among the nations of Asia, Africa, and Latin America. Out of this desire for national independ-

* "National Perils and Hopes," by Wilbur F. Crafts.

ence China has overthrown the Manchurian dynasty and entered the sisterhood of the world's republics with the largest population of any republic on the globe.

These educational, industrial, and political upheavals are opportunities for the church. They are in a large measure the results of the missionary activities of the church, and now that which is pressing most upon the church is to unite her forces in order that she may inspire and guide the nations to the highest ideals. It is a critical period in their history. Coming out of paganism into the light of a new civilization, there must be such guidance as will save them, in their abandonment of the old religion for the acceptance of the new, from a skepticism that will make it doubly hard for them to be won to Christ.

Serious conditions face us in Europe. France, the oldest daughter of the Roman Catholic Church, is said to have only two million Roman Catholics out of a population of forty million. An equally critical condition faces Protestantism in Germany. Several years ago Dr. Stocker said, "In Germany Protestantism is sick nigh unto death." Church members there are made up largely from the aristocracy and the peasantry, leaving the great middle class with their large commercial interests and education hostile to the church. The same thing is true in Holland. I am no more interested in the decay of medieval Christianity than I am in its triumph long centuries ago. Both are fictitious and have little to do with the religion for which I am pleading. There was a genuine Christianity then. There is a genuine Christianity now. The greatest issue of modern times is the union of that religion. It is no little task. Alexander's conquest of the world, Columbus' discovery of a western hemisphere, and Livingstone's explorations of a continent are small things by the side of the movement for a united church in the leadership of the world.

I verily believe the church has been in preparation through her nearly two thousand years of history to meet the crisis of this day of her opportunity. The pertinent question is whether a divided church is able to meet these issues. Every indication points to the necessity of a united front, both for the salvation of the church and its world-wide witnessing that Jesus is the Christ.

The non-Christian nations are feeling the touch of Christ, al-

though missionary work is only in its beginning. After fifty years of work in Japan, the church there increased in the last ten years seventy per cent. China and India have their thousands of Christians. Little more than thirty years ago, the gospel was planted in Korea, and to-day there are two hundred thousand Christians. The fact is being demonstrated that the gospel is the power of God unto salvation to every one that believeth. But a divided and sectarian Christianity cannot be the world's leader without disaster in the task.

We are standing in the atmosphere of a storm. Great clouds hang heavily in the sky. We are not dealing alone with the problem of America or of China. It is the problem of the world, and the world for which Christ died. In the background is the Cross, and out before us are the countless multitudes with many languages and from many nations across whom falls the long shadow of the fact of Calvary, with its mysterious message of life and hope. Two hundred explanations break forth from as many communions, with their diversified creeds and names, which not only adds pathos to the picture, but so complicates the problem of a rising people as to leave them in many instances among the ruins of their decaying paganism and without a vision of the new faith in God through Jesus Christ our Lord. The divided church is incompetent to meet the issues in America or Europe or the non-Christian lands, and her first business is to find the paths of peace.

We are satisfied with nothing less than the union of all Christendom, the Holy Orthodox Church of Russia, the Roman Church, and the Protestant churches. But our first task as Protestants is the union of Protestantism, which is now divided into something less than two hundred communions. In a conference called by the Protestant Episcopal Commission at the Hotel Astor, New York City, last May, Dean Hotovitsky of the Russian Cathedral and representative of Archbishop Platon, remarked most sensibly to us that the first step in this movement toward the realization of Christian unity is for all Protestants to get together. I believe we Protestants feel that necessity, and I am frank to say that I do not believe that we will have to go very far to consummate Protestant union.

This union cannot come by the slavery of compromise, for decisions by compromise of convictions do not have per-

manency in them. But Protestant union must come by freedom and fraternity, based upon the personality of Jesus Christ as Lord and Saviour. He said, "If the Son shall make you free, you shall be free indeed"; and, "By this shall all men know that ye are my disciples, if ye have love one to another."

Neither ordinances, as sacred as they are, nor dogmas, as large a place in history as they have filled, are the signs of discipleship, but love among believers, a love like the love of God — a sacrament as sacred as God himself. To Protestants the Scriptures have held a place distinct from that of any other of the divisions of Christendom, and the utterances of this Book must still furnish the basis for the test of loyalty to Jesus Christ. We may differ in its interpretations, which is the distinctive right of Protestants. But since we are already one in its great fundamentals, let us now be one in a brotherhood that practices patience and long-suffering with each other, having no creed but the confession that Jesus is the Christ, the Son of the Living God, and wearing no name except that which belongs to the common household of Christ.

Not theology, but religion, is the soil in which Protestant union must be planted. Theology is the science of religion, and upon the science of religion we sometimes differ. We have too frequently broken fellowship with each other, established different paths, and out of our egotism and intolerance we have hindered the progress of truth, whereas one may radically change his theology without so much as affecting his religion. Brotherhood among believers must have the same preëminence in our lives as has the divinity of Christ. God sent down his Son to us, and he now waits for us to send up our brotherhood to tower beside his son. These are the mountain heights out from which shall sweep the vision of the world's belief that Jesus is the Christ.

Outward forms cannot be barriers to Christian unity in the midst of the grave crisis the church now faces. Christian unity begins inward and works outward. To project baptism, or any other formal phase of Christianity, into the discussion at this period as a hindrance to unity is an error, for baptism by immersion or affusion has never been the cause of division. The Baptists, who stand distinctly for immersion, arose in the seventeenth century in a desire for freedom in the practice of

spirituality of religion. In their first years, they practiced affusion, applying the water only to adults. In this they differed with many Christians of that day, but immersion was not practiced by the Baptists until they had become a distinct and well-established communion. The history of the Disciples of Christ, the next largest immersion body, is similar. They arose in the nineteenth century, in a desire for freedom in the practice of catholicity with all communions at the Lord's Supper and in evangelistic work. Not for some time afterwards did baptism receive consideration at their hands. Besides this, the Baptists and Disciples are no closer together with their common baptism by immersion than the Congregationalists and Lutherans with their common pædobaptism. For those who practice immersion or those who practice affusion to be sensitive at this point is wrong and betrays weakness by both sides. My appeal is to move the point of sensitiveness away from the things that have to do with formal Christianity to the things that have to do with vital Christianity. Let us move the point of sensitiveness to the love of Christ and the love of believers. Unlove is the poison that is sending a deadly contagion throughout the church, and its abolition is essential to the fulfillment of the prayer of Jesus.

No, baptism is not the beginning point, nor is the order of the ministry. In the New Testament order, repentance always preceded baptism. When the Church of Christ, my church, your church, and every other church, has repented of its bigotry, its sectarianism and its self-righteousness, it will be found that baptism, the order of the ministry, and every other matter that has to do with Christian life will right itself. Then, with the open Bible, we shall be willing to trust each other to do that thing which he believes is right without breaking fellowship with him, even if he dissents from our interpretation. But that which is most immediately before us in this day is to learn how to get away from our denominational conceit and our denominational meanness. When it has been said, Let that communion without sin cast the first stone, it will be seen that all the communions will skulk away in guilt, for all have sinned and come short of the glory of God, — mine, yours, and every other.

I have long since come to the conclusion that many in other communions have just as much sense as I have and just as much

religion as I have, consequently I do not propose to continue scandalizing my Lord by setting up an infallible court in my brain and spending my time in passing on the orthodoxy of those who are proving by their lives to be no less loyal to Christ than I try to be. The little time I am here in this world, I am going to try to love men as Christ loved them, and in this declaration I am in fellowship with multitudes in all communions, irrespective of names and creeds. I have my convictions and you have yours. But I propose to allow you to exercise your convictions with the same freedom that I ask for myself. I contend that so long as we are loyal to Jesus Christ, neither your convictions as Congregationalists nor mine as a Disciple of Christ are sufficient reasons before God for maintaining division in the Protestant household.

When we have unlearned being ashamed of repentance and have seen the nobility of its manliness and dignity, it will not be difficult for your communion, my communion, and every other communion, to lift our standards so far above our denominational camps that they shall cluster in the pierced hands of Jesus Christ, who shall mark the way for the union of a Christendom that shall include the whole family of God on earth under the undisputed leadership of Him whose we are and whom we serve.

A WORKING BASIS FOR CHURCH UNITY.

REV. OLIVER HUCKEL, D.D., BALTIMORE, MD.

Many of us feel in these days that we are on the verge of a mighty revelation of God's will and purpose. The times are changing more rapidly than some of us ever dreamed possible. There is a deepening and enlarging vision of the truth of God. Under the mystery of the workings of the Spirit, there is emerging a new conciousness of catholicity and unity. No one will be bold enough to predict the details of the movement, nor the ultimate form of the united Church of Christ. But it is surely coming. We are undoubtedly on the threshold of a greater religious era than the world has yet seen.

These are the days of great and growing unities. The poet-prophet Tennyson has proclaimed "One God, one law, one element, and one far-off divine event, to which the whole creation moves." We are convinced of the unity of law, in both the natural and the spiritual world, one deep harmony of action in all the universe, many manifestations, but one essential law. We are already convinced of the unity of truth, — that all truth is harmonious and correlative whether in science or the Scripture or in souls. We are convinced of the unity of energy, — that all force is one in Nature, correlated and conserved in myriad manifestations. We are absolutely sure of the unity of humanity and are moving rapidly toward organization, — the parliament of man, the federation of the world. We believe in the unity of the Bible, — not sixty-six separate volumes, but from beginning to end a unifying spirit and purpose. We believe in the corporate unity of life and of time, — the organic oneness of past, present, and future, a living principle that binds all together into one essential piece for time and for eternity. Surely we can also believe in the coming unity of the church, for the church cannot be forever divided, separate, partisan, provincial, and still represent God. There is only one Cross of Christ that stands up in the center of all human history.

Are there some who still feel that church unity is a dream, a vision, a fond enthusiasm? Certain kinds of church unity may be an impossible dream, and would be a most calamitous consummation. But the reasonable and spiritual church unity for which we pray and work is the unity which God has planned for his church, for which Christ prayed in that eternal vision of those who should yet believe on Him in all the ages to come, — the prayer which shall surely be realized, as God is God.

We know not yet what that coming unity shall be in its order, form, and organization. God shall give it a body as it pleaseth him. But we do know of what spirit it shall be, and we must learn what is our duty to that spirit. We can trust God for the rest.

No one denies that there are large difficulties in the way of the organic unity of mankind, — the fierce race-prejudices, the temperamental differences, the historical animosities and jealousies, the wars and rumors of war. But nevertheless we do not lose faith in the ideal and in the reality of human brotherhood. We believe with all our hearts the eternal truth that God hath made of one blood all nations. We see likewise vast difficulties in the way of church unity. It seems a tremendous, almost a superhuman task, but it will be accomplished in God's own good time, and in his own good way. We believe the eternal truth that he hath made us all in the church of one blood in Christ Jesus, — that the church is one great family of God. We must live up to this revealed reality in God's thought and purpose.

Now certain present movements are inevitably leading us toward unity. There is a new spirit among the nations, a growing brotherhood which is often called by the name "internationalism." It is manifested by the international scientific meetings, by the international parliamentary union for international peace, by the international development of the socialistic propaganda, and labor unions, and by the growing stress upon the importance of international law. Probably the most significant note of modern statesmanship was that recently sent forth by Viscount Haldane, the Lord High Chancellor of England, in his remarkable address at Montreal, on the "The Higher Nationality." It simply means that a new spirit of unity and community is abroad among the nations.

There is also a mystic divine urging toward unity in the modern socializing of Christianity. The awakening of the social conscience and the passion for social justice means an end to individualistic and narrow parochial methods. It means a growing religious solidarity, a practical unity of the religious forces of the community. The battle for social righteousness, the increasing struggle against political corruption and commercialized vice, must inevitably make for further unity. No one church or denomination can do this work alone; all must unite in the great task. It is also very clear that modern missions are rapidly developing the spirit of unity on the foreign fields. The necessities of the work, in avoiding reduplication and waste, and of presenting a united front and satisfying the national spirit, have forced the Christian denominations on the outposts of the world into new practical unities of which they had scarcely dreamed. While we are discussing the matter here, there in some large measure they are actually accomplishing the thing.

But these are only phases, I believe, of a deeper movement and spirit in devout and believing souls in all branches and communions of the church. There is an earnest longing for fellowship, service, and peace in fullest answer to Christ's prayer that they all may be one. Out of this deep desire grew the Evangelical Alliance, the International Sunday-School and Christian Endeavor movements, the Laymen's Missionary Movement, and other manifestations of Christian fraternity. From this same desire grew the Federal Council of the Churches of Christ, the Edinburgh Conference on World Missions, and the coming World Conference on Faith and Order which God may make the most significant of all.

This twentieth century is moving so rapidly that it may to-day seem a little belated to refer again to the Lambeth proposals issued in 1888, just twenty-five years ago, but many of us have a profound respect for the spiritual wisdom and Christian statesmanship of that document. This proposal of the Lambeth Conference is still before the churches and is offered as a practical basis of the data essential to Christian unity. It was the most substantial advance so far made. Let us look at it for a moment and see what it may mean to us Congregationalists.

The first proposition, you will remember, was as follows: *The Holy Scriptures of the Old and New Testaments, as containing all things necessary to salvation, and as being the rule and ultimate standard of faith.*

Heartily can most of us accept this first proposition without any mental reservations. It is perfectly plain. It exploits no theories of inspiration or revelation. It gives liberty of prophesying.

The second proposition was this: *The Apostles' Creed, as the baptismal symbol, and the Nicene Creed as the sufficient statement of the Christian faith.* This second proposition presents no difficulty as a general confession and as a monumental expression of the faith of the early centuries. Most Congregationalists cordially accept these creeds and symbols. All that we ask is that they be interpreted in the light of the growing revelation of God's Spirit, and that there be no individual subscription to them nor insistence upon minute details.

We Congregationalists have made many creeds and confessions in the course of the generations, the most famous being the Savoy Confession, the Burial Hill Confession, the Creed of the Creed Commission of 1883, and the present one, incorporated in our latest constitution, but none of them are creeds made to last for all time, but are rather general statements of what is most surely believed among us at the time when they are formulated. They are rather interpretations than creeds. We make a new one about every thirty years to give the needed emphasis on the Christian truth of the time. But we stand firmly by the historic confession that has stood the test of the century. The Apostles' Creed has been used as a symbol of faith for almost two thousand years. It is accepted by the world over, by Anglicans, Latins, and Greeks, and it is increasingly becoming the standard for all the communions, as a general confession for substance of doctrine and for guidance in religious thoughts. Nothing better has developed in the course of the ages. It is Biblical in language, simple and sufficient in scope and statement, and leaves large liberty.

The third proposition was: *The two sacraments ordained by Christ himself, — Baptism and the Lord's Supper, — ministered with unfailing use of Christ's words at Institution, and of the elements ordained by him.* This proposition is also in full

accord with our spirit and traditions. It also allows the largest liberty in the taste and the special methods of celebration, while no special theories of the sacraments are insisted upon.

The fourth and final proposition was, — *The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of his church.* This proposition is not a pronouncement on the validity of orders, but a practical call for closer supervision of the churches under New Testament directions and methods. Whatever the episcopate be called, — be it the presbytery, synod, or council, district superintendent or state superintendent, or plainly the bishop, it represents something real and needed in all our churches. I am absolutely sure from the observations and experience of twenty years in the ministry that efficiency in our own communion would be vastly promoted in many sections of the country, if not all, by fuller supervision in the method of the historic episcopate, locally adapted to our needs.

These four propositions, on the Scriptures, the Apostles' Creed, the Sacraments, and the Historic Episcopate, locally adapted, were regarded as the essential thing for church unity in the proposals of twenty-five years ago, and they are still before us for our consideration. For my own part, I am fully prepared to accept the Lambeth proposals as a practical and sufficient basis of unity. Every one of the four great propositions, when fairly studied and conscientiously interpreted, seem most wise and reasonable. But I know that there are many Congregationalists, as well as Episcopalians, who look at the matter somewhat differently, and are hoping for a basis perhaps even more vital and satisfactory after the coming World Conference.

I regard it as the most significant event in the history of the church for a hundred years, some may say for a thousand years, this recent calling by joint commission of the Episcopalians, with other coöperating commissions, of a World Conference of all the great communions, — Protestant, Anglican, Roman, and Greek, — in the interest of church unity. It is the largest thing yet attempted and prophesies a new spirit in the world. The date or place has not been settled, but the invitations have gone out and are being accepted in all parts

of the world, so that the whole Church of Christ throughout all the world is soon to come together in prayer and the spirit of brotherly love.

The Lambeth proposals were notable and worthy, but the latest proposals in calling the World Conference are in their largeness of spirit still more remarkable; for they leave the whole matter open, without any definite overtures, perfectly free for whatever leadings may come. It is the broadest proposal of all in the spirit of full humility and of largest hospitality to the direction and will of the Lord. It recognizes the possibility of even wiser adjustments and agreements than the Lambeth proposals.

It may not be fitting or necessary, therefore, in view of the approaching World Conference, for us or any of the communions to attempt to fix too definitely any list of essentials in belief or polity, or to formulate any articles or plans of consolidation. As Congregationalists we are perfectly willing to go into this World Conference with the open mind and the willing heart, feeling confident that all possible plans of approach will be given full consideration, and that under the power of prayer and of a deepening love of the brotherhood, new light will break forth, and the ways of God for the unity of his church will be clearly discerned.

Now, while we do not attempt definitions, plans, or formulas, we feel that it may help toward generous and clear-cut thinking to mention three fundamental principles which may be considered our special Congregational contribution to the discussion and our special help in solving the problem.

In this consideration of the Congregational contribution may it be clearly understood that we do not ever expect all Christians to become alike in thought or methods, — furthest from all, do we expect all Christians to become Congregationalists. But we do believe that there will be room in the coming church unity for all the various communions, and that there will be appreciation and comprehension of the distinctive contributions which each communion will make to the larger life and unity. First, whatever plans or methods may be adopted for the coming unity of the church, somehow we feel sure that *provision will be made to conserve the complete independence and the spiritual authority of the local congregation in*

its own sphere. A primary and a supreme truth is this, — that the individual soul must be reckoned with. God dwells in the individual soul. The final human authority is the majesty of the individual soul. Nothing can be higher in authority on the question on faith and conscience. There is no other lord over God's heritage but Christ.

As with the individual soul, so the individual congregation. That wise and earnest apostle of church unity, the late Dr. Huntington, of New York, clearly recognized this. "The great truth embedded in Congregationalism," he said in his famous book on "*The Peace of the Church,*" "and it cannot be too strongly emphasized, is the sacredness of the ecclesiastical unit, the individual congregation, — men, women, and children under the spiritual headship of a pastor. This is the rudimentary unit of the visible body of Christ, the group of souls clustered about one personal center who is the shepherd of the flock. This fundamental principle is of unspeakable value. It cannot be forgotten in church unity without disaster. No aggrandizement of the diocese, or of further organization, can possibly make up for the loss, if we should lose this central and fundamental truth of the Congregational position."

Further, we also feel sure that in whatever plans or methods may be adopted for the coming unity, *provision will be made for absolutely safeguarding the liberties of each communion by a well-defined and well-understood constitution that shall give ample guaranty for any desired diversity in worship and work.*

The United Church, I am confident, will not forbid the right of private judgment; it will not abridge conscience rights; it will not deny the validity of ministries which God himself has owned and richly blessed; nor the full validity of membership held in any communion of the United Church of Christ. It will not set up any traditional theories of apostolic succession or orders, or any invariable forms of baptism, or assumptions of infallibility or special interpretation of the sacraments or of Biblical inspiration. It will still allow the liberty of individual interpretation. Its essentials will be faith in Christ, and loyalty to him, as God gives the light and conscience commands.

We look for a church unity deep enough, broad enough, and high enough to accommodate all the noble but differing in-

heritances in the great household of God, and comprehensive enough to allow the vital and varied developments and movements, and the unique intellectual emphases of individuals and parties. We need variety, — it is the joy of existence. We need elasticity, mobility, freedom of experiment and movement, liberty in worship and in work. Liberty need not be feared so long as faith is anchored to the living Lord.

We do not believe the coming United Church will have any uniform ecclesiasticism. It will be a free democratic unity in the liberty wherewith Christ hath made us free. It will not set up any medieval ecclesiastical tyrant under a new guise to crush intellect and deaden progress, but it will be a unity with liberty, where thought, worship, movement, experiment, and discovery will be as free as the free winds of this great modern world. Unity and liberty can live together. It is the very essence of true religion.

And the third contribution which I think our history and sacrifices clearly prophesy, — *There will be ample provision made for the large service of councils rather than individuals as the rightly constituted spokesmen and directors of the general work of the church.* We believe that the mind of the church can only be ascertained and pronounced by a general council composed of representatives of all the congregations of the communions, and that the overtures must first originate with the congregation and be discussed in the general council and referred again for approval to the congregations before we have the true mind of the Universal Church.

Those who have been present during these recent days have felt that this present National Council and its work are a revelation of the new and larger spirit in the church. The work that was consummated here yesterday in that significant moment when our denomination seemed to be born again was work done not merely for the Congregational fellowship, but for the whole Church of God. Its large and practical recognitions of the historical continuity of our faith and order, and its new conciousness of the demands of our growing life for a closer fellowship and enlarged spiritual and social responsibilities in the work of the church, are all in the line of the growing unity. Our historic position of hospitable fellowship with all branches of the Church of Christ who would fellowship with us

has been splendidly reëmphasized with fresh hope, fresh vision, and fresh courage because it is felt that the day of the new era is close at hand.

The Spirit of God is leading us into a deeper and larger faith in the great fundamentals of vital religion; not to a compromise of conviction, but to a more exultant proclamation of the deepest convictions that God has put into the soul, along with an assurance of respect and tolerance for the convictions of others; not to a lessening of individuality, but a contributing of our noblest heritage of tradition and special emphases to the whole life of the church; not to a limiting of freedom, but an entering into a larger and more comprehensive freedom in the inexhaustible riches of the varied life of the future.

Nor will it be any narrowing church liberty of a minimum creed or a uniform worship or polity, but it will be large and inclusive. Its key-note will be comprehensiveness and catholicity. Possibly its one creed will be Jesus Christ, Son of God and Saviour of the world; its essential worship will be loving God with all the heart, and our neighbor as ourselves; its interpretation of essentials will be very vital, and its charity will be the infinite charity of Christ. Such a united church will be the mightiest force for righteousness and the coming of God's kingdom that the world has known.

I cannot altogether bring myself to bewail the sin of schism in the past and the historical divisions of Christendom. I believe in God's providence in these things, and our divisions and denominations are the heroic price that we have paid for liberty. The separation from a tyrannical and lifeless body is the only way of free salvation, and of new and abundant life. Surely the church of God to-day is purer in doctrine, freer in spirit, more abundant in life, greater in missionary zeal, more interested in social justice, real brotherhood, and the permanent peace of the world through the new liberty and life gained through separation from a formal and lifeless body. But just as surely as I rejoice in the schism of the past and in the heroic sacrifices of those who dared it for the sake of liberty, so surely do I hold that the day is coming, and now is, when schism in the church of God may and can be healed and must be healed. And it must be healed, not by giving up what has been obtained by

long centuries of struggle and sacrifice, but by including in the new unity, the full liberty of the sons of God. The conservative principle of creeds, orders, and sacraments, represented most fully in historical way by the Roman and Anglican communions, must be harmonized with the progressive principle of spiritual liberty and conscience rights represented most fully by modern Protestantism. The two belong together. They are supplementary sides of Christian life. Separated, neither of them is complete. United, they will make a strong, full-rounded church of the future.

I believe in the remnant. I believe in the value of minorities. I believe that the remnant and minority in the great church of God — and by this I now mean the various free Protestant churchmen of the liberty-loving type — have had a great truth to maintain and a great lesson to teach the majority, — the large Greek and Latin majority of the church. The lesson has cost heroic suffering, but it has been splendidly worth it, and the truth thus gained will make a permanent contribution to the life of the church of the future. There will be no more unity at the expense of liberty. Liberty has come to stay in the church of God.

Some, it is true, and especially Professor Rauschenbusch, have already seen a true American church emerging in these latter days, as a result of a growing substantial unity between at least six distinctive bodies in America, — the Methodists, the Baptists, the Presbyterians, the Disciples, the Congregationalists, and the German and Dutch Reformed churches, which present an almost identical type in thought, feeling, essential teaching, and in worship. But those who speak thus of a new American church seem to exclude on the claims of their insistence on doctrinal conformity, the Lutherans, the Episcopalians, and the Roman Catholics from this new grouping of the distinctively true American church. The profound conviction, however, is growing among us that not one group, however distinctive, but rather all the communions, must be included in our vision of the coming American church, as well as in the vision of the coming Church of Christ in all the world.

I believe profoundly that the church unity for which we pray and work will come as the United Church of the United States; the United Church of England, with the great cathedrals, the

common heritage of all English Christians; as the United Church of India, and so on, with great united national churches, until the full consummation will be the United Church of Christ in all the world.

It will express itself in a world council, truly ecumenical, meeting at stated times, or perchance sitting permanently for world-interests at Jerusalem, or Rome, or London, or New York, or Peking. It will be more than a parliament of religions, more than a world's missionary conference, more than a world conference on faith and order. It will be the living unity of the United Church of Christ.

We Congregationalists love to insist upon our apostolic and New Testament origins. We go back in all reverence and obedience to the earliest New Testament history of the church for our polity and foundations. We find there our charter for spiritual independence. But ought we not also to find there, as it surely is there, the secret and reality of unity — in that simple faith, and large love, and practical service that gave them all, the living conviction of actual unity with their Lord and with each other; the glowing sense that the whole church is one people, one family, the one living body of the living Christ? Can we not recover this same consciousness? Herein, as our friend Dr. Newman Smyth earnestly contends, and as we also believe, is the great hope of the reunion movement. We cherish our heritage of liberty, but we must remember that unity is as much in God's plan as liberty. With absolute loyalty to our deeply loved liberty, for which the fathers have paid so large a price, we still feel that, as Congregationalists, we may well enlarge and deepen our emphasis on unity, — a unity with a reasonable authority, — in order to promote a greater efficiency in the service of the kingdom of God.

There are only three possible and practical methods of attaining the unity of the church as clearly discerned by those who have carefully studied the problem. Each has its advocates. The first method has been called by the one word *submission*, — *the unconditional surrender of all communions to one communion.* This is the perfectly simple method proposed by our brethren of the Latin Church, who are willing for our absorption into them on their own terms. The second method is *confederation*, — *a general agreement to work together*, each communion

preserving its identity, its rights, and its traditions, but counseling together, without authority, on the general interest of the church. This is merely a *modus vivendi*, the union of a bundle of sticks. It has a form and convenience, but it is unstable. It is not vital or dynamic.

The third method is the one to which the wisest prophets are turning, — *consolidation, an organic unity on terms of perfect equality with the preservation of whatever is worth while in the history and individuality of each communion*, and behind all a broad and strong constitution, guaranteeing the rights and liberties of every individual congregation and communion, allowing all desired diversity in worship and work. Such a consolidation is analogous to the system of our representative government in the state, — a more perfect union than federation or confederation, a vital instead of a mechanical union, and one doubtless leading to great national churches, such as the United Church of the United States, one part of the United Church of Christ throughout the world.

We do not know the ways and methods by which consolidation may be accomplished, but is it not likely that it will be along the natural converging lines of a growing spirituality? Will it not be a spiritual unification grounded in faith, grounded on love, grounded for service? There will be a spiritual revival, a spiritual resurrection, before there shall come the real spiritual unification. We are not so much concerned about the form of unity as about the spirit of unity. Let us get the spirit of unity, and the form will take care of itself. Whatever is to be the large, free, splendid organization, it will come, but only after the living spirit of unity has first inspired and developed it. The church unity that is to come will not be merely man-manufactured, but God-inspired. It will not be a human product, but a divine growth. It will not be mechanical, but vital. It will not be forced by conventions and legislations, by shifting and compromises, but it will be born in spirituality and liberty.

Somehow I feel profoundly that with the background of an absolute faith and loyalty to the Lord Jesus Christ, and with deepening and enlarging spiritual convictions and purposes, the new advance in Christian unity may well come along the lines of the social awakening.

The age in which we live does not put the emphasis upon

theology as earlier ages did, but rather upon the social message of Christianity. The vital Christian truth expressed in the practical terms of social as well as individual regeneration may well be the uniting outlook and endeavor for the future. Creative enthusiasm in these days runs along these lines. The Men and Religion Movement was surprised to discover in its months of earnest work that evangelism, missions, and Bible study did not get nearly the response from the men of the churches as did the call for applied Christianity and social justice. But we do well to remember that back of all applied Christianity and social justice must be strong faith in the Holy God and in his divine purpose in the world. Back of all social regenerations must be the eternal God and elemental religion. Ethics, sociology, and legislation will never save the world. The only saving power is spiritual passion grounded in the life, the spirit, the truth of the gospel of God.

Here are some of the things for which the whole church of God should stand. Are they not as important as any theologic formulas of doctrine? *The United Church of God must stand for equal rights and absolute justice for all men, without distinction of race, color, or creed. The United Church of God must stand for the protection of the family, for the sacredness of marriage, for the care of the child and the aged. The United Church of God must stand for the laboring classes as well as for the capital classes, for coöperation rather than competition, for more healthful condition of labor, and for more equitable distribution of the profits of industry. The United Church of God must stand for civic righteousness, for commercial honesty both personal and corporate, for the brotherhood of nations, for international arbitration and the permanent peace of the world.*

Such things as these are great, vital, and universal in their appeal and necessity. They are worthy of the united action of the United Church of God. They bring before us the fact that while past centuries may have been content to spend their time on creed and polity, we have greater issues before us in these tremendous modern days of social upheaval and the passion for reality. These things that we have just named are a new declaration of faith in God and man, a new confession of practical Christianity to be put side by side the Magna Charta, the Bill of Rights, the Declaration of Independence, yea, along

with the Ten Commandments and the Sermon on the Mount for they are derived from them and founded upon them. This is the gospel creed of human brotherhood, which in some form the United Church of the future will surely proclaim.

Would it not be a real unity if the whole world should recognize such unity by the united spirit of loving service, and bear witness: "These are all brethren, — in all these varying communions. They love one another, they work with one another, they are all united to bring the whole world into brotherhood, loving-kindness, and peace. They are all children of God, brothers of the divine Christ. They are all one family in spirit, life, fellowship, purpose." When such a consummation has come, would not our Lord's prayer be abundantly answered?

The church is moving on steadily through the centuries toward a majestic goal. You may stand on the deck of an ocean steamer in mid-Atlantic, as some one has suggested, and look out over the stretches of the ocean before you, and you will see no port ahead. You may stand thus and gaze for many long days and yet see no signs of the port. But there is an actual port ahead and you are moving toward it. The wake of the vessel publishes the course you are taking, and the chart and compass confirm the direction to the desired haven. The fulfillment of the prayer of Christ is the goal. We are moving on. We cannot as yet see the desired haven in sight, but we are moving, with chart and compass. And a divine Captain is at the helm. We are moving on. Some day we shall arrive.

Our present working basis for church unity, therefore, is not to be a series of propositions, but the spirit of prayer and of faith, the spirit of sympathy and intelligent appreciation, the spirit of the open mind and the hospitable heart, the spirit of brotherliness and fellowship in service for humanity. And, to this end, are not such things as these in order? First, *the cordial recognition of all those who confess Christ, and seek to follow him, as brethren in the Lord, and members of the one Church of Christ, whatever their special communion may be.* Indeed, we may bring to light the vision of church unity by writing ourselves plainly as merely communions of the one Church of Christ. We are not the Congregational Church, but the Congregational communion of the Church of Christ, while others are the Baptist communion, or the Presbyterian communion, or the

Episcopal communion of the Church of Christ. Secondly, our working basis ought also to include *cordial coöperation together in all practical ways. We believe in the immense value of church federation.* It is an advance in the right direction, and its function, we believe, is to be permanent. It is one part of church unity, a practical expression of social Christianity, but we do not feel that federation is the end. Real church unity will carry it still further. Thirdly, the working basis will still further include *a serious and sympathetic study of each other in the great and lesser communions in order to understand each other, to appreciate each other, and to see how richly God has blessed each communion in some special way in order to enrich us all at last in the full-rounded inheritance.*

We need a widespread and thorough campaign of education toward mutual appreciation. This work should begin with our theological seminaries, which are often too largely partisan and sectarian. There ought to be speedily established in every seminary a chair of Christian irenics to study the denominational history and life of all the communions, to discover their special emphasis and message, and to consider the possible methods of approach and coöperation among them. It may mean a generation or two of such patient and persistent teaching before the new leaders of the church get the full vision. A like campaign ought to go vigorously forward through our individual congregations, conferences, and conventions in the spirit of prayer, sympathy, largest appreciation, and courageous hopefulness. The same work has a great field in literature and the press. Many of our religious journals are pathetically partisan and provincial. It will need systematic and persistent work for many years to change the atmosphere and to broaden the vision of the reading public.

When we gain more knowledge of each other, we shall see that the life of the church is destined to become richer and fuller *because* of its denominations. It is not so now, because each denomination is limited and sectional in its views and sympathies. But when mutual sympathy and appreciation take hold of all the denominations, and they realize that each belongs to all and all to each, then they will pour their varied gifts, traditions, and heritages into the common treasury of the life of the whole church; they will rise to a combined wealth

of experience, of largeness of truth, of abundance of life, which hitherto has never been felt or known. Then we shall see that the separation for awhile was a divine providence for the purpose of a fuller unity, as flowers are sometimes separated in special pots for greater vitality and growth.

We shall also see what a superb and imperial heritage is ours in the whole Church of God. However precious may be our denominational tradition and inheritance in the historic past, however rich may be our contribution to the church life, yet we must realize that the whole inheritance of the church is so much greater and grander. The wide fellowship of the communions is the great inspiration, and the supreme inheritance of the united families of the church is the varied life, the enriched thinking, the deepened fervor of worship and of work, from the devout minds and hearts of all the ages.

The Church of God will be one great united marching host, the army of the Lord, a mighty company of soldiers, like the Crusaders of old, men of the East, men of the West, different shields, different banners, but over all the one banner of the cross, all one in aim and purpose, bound together not so much by intellectual formulas nor by uniform ceremonies, as by a united spirit of loyalty to our common Lord, and by a united spirit of service to Him and to all them for whom He died. This marching host will have its leaders, its government and discipline, but it will be a great loving fellowship, praying together, singing together, working together in the mighty brotherhood of Christ.

Let us keep the exultant and inspiring vision before us. There is only one church in the world, only one church in God's sight, only one church truly called in the name of Christ. It is not Congregational or Presbyterian or Methodist or Baptist or Episcopalian or Latin or Greek, but all of them together is the living fellowship of Christ. Perhaps we do not see the vision clearly, but we are marching on and climbing upward. We are like a company (as some one has said) who are climbing a great mountain from different sides. There is much underbrush and some thick forests on the ascent, vision is much obscured by the shadows, and the climbers are scarcely seen or recognized, but now and then comes a little clearing and a partial vision. As we keep on in the ascent, we are uncon-

sciously coming closer together. The underbrush lessens, the forests are not so dense, the shadows become lighter. And now the prospect widens. At last we reach the heights of spiritual attainment and we come together, and the vision is one. We see eye to eye, and from the summit we behold one great, broad outlook into the heavens of truth, and the whole world beneath us and around us, — the great, needy, suffering world for which Christ died, — and in the midst thereof, in the midst of all history and of all humanity, rises high the eternal Cross of the Crucified.

THE LEADER AND HIS TASK.

REV. CARL S. PATTON, D.D., COLUMBUS, OHIO.

I start with the assumption that the minister is a leader. Other men may have his ability, his energy, his consecration; if he accomplishes more for the kingdom of God than they it is because he has been put in command. He is a leader. And starting with this assumption I wish to ask the simple, perhaps the superfluous, questions, In what spirit shall he come to this leadership? and In what shall he lead? These questions I ask not alone for the benefit of those of us who are entrusted with this leadership, but equally for those of you without whose intelligent and loyal following our leadership comes to nought. If I speak in part, as I can hardly help speaking, *to* the ministers, I hope I shall speak much more *for* them.

You can always tell a leader, by a certain high-hearted enthusiasm with which he comes to his task, for it is no part of the business of a leader to halt his army in the midst of a campaign, or on the eve of battle, and in the presence not only of the army, but of the general public, and even of the enemy, to discuss whether the army is as good as it used to be, and whether he and the rest of the leaders are really leading it anywhere. In any army except the army of the Lord, a man who would do that would be cashiered on the spot. If a man feels this way about it, it is written on the face of him that he is NOT a leader, and it is no wonder people will not follow him.

I have watched with growing astonishment this endless discussion of recent years about the Christian church, this counting of noses, this compiling of statistics, *this standing or falling by the Year-Book*, this talk of a time in our boyhood, or in somebody's boyhood, when there was nobody outside the church who ought to have been inside, and nobody inside who ought to have been outside, when the church was without spot or wrinkle, and everything was lovely and divine — and of how all this is changed, the church fallen upon evil times, her leadership disputed, her prestige gone, men now careless of her past

glory and indifferent to her future power; — I have heard this talk from platform and pulpit, in church services and in great conventions; I have read it in papers and magazines, sacred and secular, — with all the alleged reasons and the appropriate laments and prognostications — and I HAVE NEVER BELIEVED A WORD OF IT. Who can really put himself back into his boyhood home and surroundings, to estimate rightly the moral character and the spiritual influence of the people who were inside and outside of his father's church, forty years ago? I know this, at least, that every attempt at genuine historical inquiry into this matter, — like that of our Mr. Hardy in his "Churches and Educated Men," tends absolutely to dissipate this superstition about the ancient glory and the modern decline of the Christian church. I can speak for only those communities in which I have lived; but in those communities, four out of five of the men who edit the newspapers, and teach the schools, and build the railroads, and meet the big payrolls, and hand down the decisions from the bench, and put up the skyscrapers, and in every other honorable way MAKE the community, are in the church, — not *used* to be in the good old days when it was no distinction to be pious because it was so common, — but are in the church right now. Of a church in one community, an old resident said to me not a year ago, "No man ever stood at the head of the intellectual or professional or business life of this town who didn't go to this church." I think he exaggerated. But I do believe that if we had all outgrown the primitive instinct that leads men to find the golden age in the past, we should see that when everything is considered, — the motives that bring men into churches and that keep them out, the standards that are set, the enlarging conceptions of Christian life and discipleship, — the church never in any age stood so well as it does in this. Sometimes I feel that perhaps I ought not to feel so good as I do about the church when so many better men seem to feel bad; but try as hard as I may, — even under the influence of statistics, which can almost always make me feel bad upon any subject, — try as hard as I may, I cannot get up any feeling of anxiety about the Christian church, — not even the Congregational church. I believe there are more good men and women in the Christian church to-day, and that they know better what they are there for, and

that they are there for a larger and finer and more truly Christian thing, than ever before.

Even if this were not so I should not feel bad. Do we not know that there are tides in all the affairs of men, — that art, literature, science, invention, education, all that we call civilization, has its ups and downs? And do we not know that religion is a part of this general spiritual life of mankind, and must now and then partake of this same undulating motion? Do we not know that society will always have the institutions it needs to express the spirit within it, — can never be kept from having such institutions as will express it, nor made to have such institutions as will not? Have we never our suspicion that perhaps God is not exclusively a Congregationalist, or even a Protestant, but also a Catholic and a Jew? Do we not believe in God *outside* the churches as within them, and in Jesus Christ the great captain of our salvation, and in the unshakable truth and power of the Christian religion? And if we do, why should the figures in the Year-Book ever throw us into a chill? I would those figures were so large that even Asher Anderson could not add them up. I would they increased miraculously, till a new system of mathematics had to be invented to compute them. Even so, that would not add anything to my conviction that we lead the greatest army that ever marched.

And, feeling so, I am led to remind you that there is such a thing as creating a situation, by talking as if it existed. If every business man in Kansas City should go on to the street to-morrow morning and say to every other business man, " There is a terribly bad feeling in the market; nobody has any confidence in anybody else or in the outlook for business; if you've got any money, hold on to it tight," — how long would business be good in Kansas City? The editor writes that nobody reads good books any more, only novels and newspapers. The average man reads this statement a dozen times, and thinks, " If nobody reads these good books any more there can't be much in them; novels and newspapers for me." The lecturer says, " Nobody listens to good music any more, nothing but ragtime." The average man hears this statement, and argues, " Everybody has some sense. This good music that nobody listens to these days must have been the kind of which

Mark Twain said that it really was so much better than it sounded. Ragtime for me." So the preacher says, "*Nobody goes to church any more; people care more these days for baseball and picture shows than for religion*"; and the man in whom some embers of his father's and mother's religion were still smoldering says to himself, "Well, I'm sorry that the old thing has gone by the board, but a place that nobody goes to is certainly no place for me to go." Now, what I want to know, is, why should we ministers take a hand in this? If anybody, by unwise and pessimistic utterances about the Christian church, is to bring it into disrepute, we are the last men to help. We should leave that to men who have to earn their living by writing magazine articles, or who eke out their salaries by lecturing and cannot think of anything more startling to say. It is our business to lead.

In what, then, are we going to lead?

First, we are to lead in the social and industrial reconstruction. Nobody doubts that this is coming. But the more I see of it, and the way it comes and the way it doesn't come, the more complicated it looks to me. Some men have a way of talking as if the wrongs of society were all on one side. No matter on which side you put them, that is too simple. Some men, perhaps some ministers, have a way of implying that the total unrest of the modern world is somebody's fault; perhaps even the fault of a few men if we only knew just whom, — of a group of labor leaders, perhaps, or a group of capitalists, the heads of a few of our greatest corporations, or the members of our churches, or somebody; if these persons, so the implication runs, had only done something that they didn't do, or had only refrained from doing something they did, we should have escaped all the social troubles in the midst of which we find ourselves. I do not believe it. I look back over the social development of the last fifty years as well as I can, and I cannot see what those simple things were, or who the people are who could and should have done them, by which all this modern conflict might have been avoided. Not that no mistakes have been made, and no bad blood shown, but that mistakes and bad blood and all the rest of it have shared that semi-inevitable character that belongs to all great social movements. I do not even admit, as some men claim, that all that is needed is good-

will. God knows that is often sadly needed, and it is our business to supply as much of it as we can. But much else is needed, and light and leading most of all. To many men in the midst of this struggle, fighting to keep their heads above water, and pay their bills and keep their credit good, it is not apparent where all this industrial movement is coming out, nor how it is to arrive there, nor what is to happen to them and how they are to conduct themselves in the process. Complicated, I say, and growing more so every day; much mixture of motives, much confusion of sentiment, much uncertainty as to ultimate outcome or immediate duty, most predictions probably to be discredited by the future. Ministers, we are told, should study sociology in the seminaries. Yes, they should study it all their lives; in books, in trades-union journals, in the offices and factories of their own parishioners, and the back alleys of their own towns, — a life-long study.

And why should ministers bother about all this? Why does OUR leadership involve us in so delicate and difficult a matter? Because, beneath every ramification and detail, the social question is a moral question. Upon what terms shall people live together in the earth? How shall they divide up the common living, and where shall the privileges and the opportunities and where shall the drudgery and the hopelessness, go? It is this question that stirs beneath every surface movement of the social and industrial world. To understand these movements as well as we can, to point men constantly to the moral question that lies beneath them, to hold up bright and burnished the human and the spiritual aspects of the whole thing, so that men engrossed in care and anxious only about the outcome of this month's business or this fall's strike cannot fail to see them, and to do all this with such good nature and good sense, without pessimism or fault-finding, and in a way to mitigate bitterness and throw light on all sides, — and to win not only the applause of those men outside our churches who would not care if every church door were nailed up, but also the sober approval of the hard-headed business men of our own congregations, that is a part of the task, — a most delicate and difficult part of the task, of a leader in the church of to-day.

And the second field in which we are to lead is the field of religious thought. We have been told for twenty years that

this is an age of transition. Perhaps it is. Perhaps every age is. Perhaps this is more so than most ages. If it is, it certainly takes it a good while to make the transit. I am more and more impressed with the fact that if you and I wait till this age of transition is past, and things in the realm of religious ideas have settled down again, the people whom you and I ought to lead will be dead and buried, and we will be with them wherever they are, before we have led them. The only time WE can lead anybody is now. Let the age be one of transition, or not, as you choose, is there any reason why we should not tell our people, now, all that we know or can learn about the Christian religion, — its origin, its history, its philosophy, its literature? Isn't there every reason why we should?

There is certainly enough happening in this realm, if our eyes are open to it. Whatever questions have been settled in the last thirty years, more questions have been opened. Most of us can remember when the attention of the great biblical scholars of America and Europe was directed primarily, almost exclusively, to the Old Testament. Was the law older or younger than the prophets? Was there one Isaiah, or were there two, or were there a whole *lot* of them? Could the documentary hypothesis substantiate itself? Did the Hebrew literature rest at many points upon old Babylonian tradition? Whether these questions have all been settled yet or not, the burning interest of biblical scholars has turned from the Old Testament to the New. And in the New Testament it is centered in the Gospels. Men are still writing about the theology of Paul, and that will be a fascinating and a worthy theme, world without end. But the men who are turning in one direction or another the growing thought of the church, are writing about the Gospels. How shall we account for the difference, now more clearly recognized than ever before, between the fourth Gospel and the other three? Of the synoptic Gospels, was any one written by an eyewitness of the life of Jesus? What period of time elapsed between the great events they record, and their publication? How near back to the actual life of Jesus can we trace them, and exactly what kind and degree of historical accuracy is to be expected in them? Out of all that is now known as to the origin and development of the New Testament, does any further light fall upon the great character

that stands at the center of it? Are the ethics of Jesus, conceived in a time so utterly unlike our own, and in the light of expectations for this world and the next which we do not share, applicable to our world of to-day, and will they work in it?

And there are larger questions than these, — though not more important. Behind every man's theology stands a philosophy of some sort; not necessarily an articulated or a stated philosophy, but a point of view from which every detail gets its meaning and its color, — a view of the world as a world, or the universe as a universe. It looks to me like a time of break-up, or at least of very serious reconsideration, in this field that lies back of theology. For many generations some form of idealism has held this field. Disputed now and then, but never really threatened, by some form of materialism or agnosticism, idealism has guaranteed for us those premises of God and the primacy of the spirit upon which all our theologies have been built. I find now a new kind of naturalism, not naïve and easily dissipated like the old, but wise from much philosophical discussion and with a great body of scientific thought solidly behind it. I find pragmatism, not altogether agreed within itself, but popularized by much brilliant *writing* and voluminous publication. And I find, latest of all, a "new realism," so christened by its own parents; and all these, with an enthusiasm and a confidence as new as themselves, disputing the field with our old friend and ally, Idealism. What all this movement of philosophic thought will amount to before it is finished, I cannot say. No minister in his right mind will drag into his pulpit the discussion of remote philosophical themes, especially of such as may prove to be but of the day or the hour. But all this philosophical ferment means the emergence and the dominance of new points of view, and the restatement of old truths in terms made familiar by modern thought. And back of and within it all, in the mind of even the average man, if he be an intelligent man, some such questions as these are stirring: What do we mean by God? How shall revelation be conceived? What is the relation of the divine spirit to those currents of thought and interest that sweep across our own times? Are the old statements, time-honored and noble as they are, sufficient to express for us our

growing sense of the majesty and the lowliness, the supreme divinity and the absolute humanity, of Jesus?

I am not pleading that any man should take one particular side in all this. He may be progressive, he may be conservative. But we deceive ourselves if we imagine our people have never heard of these things, and that we can let them alone without bringing Christianity into intellectual disrepute. Probably some ministers rush unwisely into these deep things. I recall an old ministerial acquaintance of mine, just then out of a position, who said to me in all seriousness, "If you know any church that wants to be plunged into all the troubles of modern philosophical thought and led through all the doubts of the higher criticism, I am the man that can lead them." I was compelled to tell him that I did not know of any such church. But, however unwisely some of us may undertake this task of intellectual leadership, those of us who through conservatism, or from fear of failing in it, or (excuse the implication) because we don't know these things ourselves, or for whatever other reason however plausible, fail to undertake it at all, have thrown away one of the greatest opportunities of our leadership. I am not concerned that my hearers shall think just as I do about the Christian religion; but I am anxious that they should think about it. I want them to know, and never to forget, that Christianity is not moored in a quiet eddy up toward the source of some little inland stream, but stands boldly and squarely out to sea, where every wind of human inquiry may sweep it fore and aft. I want those great majestic themes, of God, of Jesus Christ, of the Scriptures, of human destiny, that have stirred the souls of deep-thinking men in all the ages, to appeal powerfully to the man trained in the methods, and bringing with him the presuppositions, of the world of modern thought. I want him to think about all these, and I want him to think under the leadership of the Christian ministry. We do not want in this country, and especially we do not want in the Congregational church, a situation that has been allowed to come about in some other parts of the world, — a body of earnest scholars in the pulpit, keeping quiet about what they have learned, a body of earnest, devout people in the pews, uninstructed, and between the two a great gulf of silent misunderstanding. People want to know.

They want to think. *Christian* people want to know and understand about the Christian religion. It is our task to lead them. What patience, what skill, what good sense, what genuine interest in the progress of the truth and in the welfare of the individual soul, what gift of silence as well as of speech,—in one word, what grace of God, is necessary for the man who would lead people rightly in their religious thinking! But it is part of our task, and we cannot shirk it.

And there is still another path over which we must lead our people, a path older but not by any means easier than these two of which I have been speaking. We must still be leaders in the old, old lesson of personal religion, — of piety, deep and simple and sufficient; of reverence and thankfulness and trust. Say what we will about anything and everything else, this is the heart of religion; — has been so ever since one of our spiritual ancestors wandered from Ur of the Chaldees, or another of them gathered figs and looked up at the sky on the plains of Tekoa; will be for our children still, no matter what social and intellectual changes shall come between our days and theirs. I wonder if it is as easy for a minister to keep this himself, and so to lead his people to it and in it, as it used to be. Those simple times of the New Testament, for instance, — great with a new hope and pulsating with the sense of the divine presence, barren and meager in many things that make our modern life rich, but rich in a peace and quietness to which our hearts are strangers, — it must have been easy, I think, to be pious, in those days. So in the days of our grandfathers in New England. But the world in which we live, and the background against which we see it, and the voices that call to us out of it, and the currents that sweep across it, are all so different! Was there ever an age in Christian history when even to good men the point of view of Jesus and the apostles was naturally so unnatural as in this age of ours? To all this I have only to say, that the more difficult, in the face of our modern times, is the simple trust our fathers felt, the more indispensable it is for every one of us. The more we are tempted to forget it, in the multitude of our social services and the pressure of our intellectual needs, the more we realize that without it there is, in our hearts and in our churches, no genuine and abiding power. Ah, here is a leadership — doubtless in

all the rest, but here especially — in which we need the leadership of a Spirit larger, and wiser, and sweeter, than our own.

And if you say now that I have not made the task of the leader of these days an easy one, I can only reply, *that*, if there ever was an age that was not an age of transition, in which there were no great battles to fight, and when two questions did not rise up for every one that was laid, — when there was no upheaval, social, industrial, intellectual, when all things continued as they were since the fathers fell asleep, and no cry for light and guidance came up from the hearts of good men because every one was simple and easy and plain, — why, those were the days, if there were any such, when a man of energy and red blood would not have cared much to be a minister. Now is the time, beloved; the accepted time, the only time, the best and greatest time, for our leadership. Our difficulties are our opportunities, and we must see them so.

And you who have set us apart for this leadership, of you we ask, not your pity, your commiseration, nor your unthinking loyalty, but your discriminating coöperation and your intelligent following. If in the exercise of this leadership we stir you up now and then on things concerning which you would rather have been let alone; if we make you think about matters concerning which you would have been content not to think; if we say some things that you do not believe and cannot accept; if your feet instinctively draw back now and again from the untrodden path down which we would lead you, — do not be suspicious of us, or hold yourselves aloof from us, but give us your companionship, your counsel, and above all your confidence; and we will lead you, not always with perfect wisdom, but at least with such wisdom as God shall give to us. And may the Leader of all the leaders, and of all the led, crown our work, and save our souls, in truth. Amen.

MINISTERIAL ANNUITIES.

REV. FRANK J. GOODWIN, D.D., NEW JERSEY.

I. The question of ministerial annuities is a question of the efficiency of our leadership. As is the leader, so is the church. Cut the nerve of the leader and the vigor of the whole church is impaired; make the man at the head strong, the organization he guides becomes mighty. An army is the living expression of its general. "Better an army of deer led by a lion than an army of lions led by a deer." Personality counts; its quality and fiber are invaluable assets. Wellington considered the presence of Napoleon in battle equal to a reinforcement of thirty thousand men.

Even the most ardent champion of extreme Congregational democracy must admit this. The minister may often be no better than the men he leads; but he *is* the leader, and whatever weakens him as a *leader*, weakens the congregation he influences and controls. Fill his heart with courage and hope, the whole church is baptized with power.

The plan to look after the minister's old age, or disability before old age, affects his efficiency. It aims to free his mind from unnecessary anxiety and to prevent him from being wounded through his love for his family. The value of his work will be doubled; his heart will be stout, because it is untroubled. It was not Richard's sword which conquered Saladin, but the arm behind the sword, and the lion heart back of the arm. The proposed Annuity Fund will increase the minister's efficiency because it will free his heart from fear.

II. But the necessity of providing for the minister's old age and disability, and caring for his widow and children, is not admitted by all.

1. The mercenary spirit is opposed to it. Many churches love to quote, "The laborer is worthy of his hire." They slur "laborer" and whisper "worthy," but they come out strong on "*hire*." By them the minister is esteemed as he was by an imperious woman of wealth, who said that they hired a new

minister in her church as she hired a new coachman. Men of this ilk are insistent that the minister should preserve the finest traditions of the old pastoral relationship between minister and people; his heart must be touched with a divine sentiment. But when it comes to the business part of the profession, where the church is to give and not to receive, then the minister is coolly reminded that "business is business" and "the church must be run on business principles," which too often means on "bargain-counter" business principles.

2. Then there are the ecclesiastical politicians, who believe in keeping a minister humble. They scent priestcraft in his growing power; he must not be allowed to be too self-reliant or masterful. "Keep the minister under" is their cry. The result is the church does not allow its old veterans to have even that "condition of *honorable poverty*" which François Coppée, writing of the old soldiers of France, says is reserved "by the state for the men who have best served her."

3. Parochial selfishness puts up its hands of protest against provision for the minister's old age. Every church for itself, and the "devil take the hindmost." In this case the hindmost is the minister. To such churches, incapacitated old age, the ministerial "dead line,"— that smug phrase for parochial restlessness, — "the rainy day" are all meaningless phrases. The individual church must live at any cost; it is out for able men, and it cares nothing for those it does not employ. A fine young man of modern type, personally attractive, once expressed the creed of the church in which he was an officer: "We don't want any man more than three years; we can squeeze all the good out of him in that time." And a choice and sainted woman speaking of their young minister said with pious satisfaction: "At any rate, we are getting the best years of our minister's life."

Such parishes literally devour our minister's youth and strength. They treat them with the same bloodless extravagance with which our democracy serves its public men.

> "And it sounds the refrain with a pitiless roar
> He's only a preacher, we'll find plenty more."

And find them we do. In the Congregational Church our doors are open to the four corners of the denominational world. We can get all the men we want of any age or ability. We can do

what we want with our own ministers,— use them, neglect them, discard them,— our consciences will never be troubled; we will not even be conscious of the loss. We can get plenty more! Men in every denomination look with hungry eyes at our rich pastoral fields. Why should we look after our own Congregational ministers? We can get along without any Congregational ministers at all if we want to do so. The sinister philosophy is complete! Every parish liveth and every parish dieth to itself.

4. Then there is the Pecksniffian view. The minister enters the ministry to sacrifice himself. If you make his years of active service a joy, and his old age peaceful and secure, you paganize him, rob him of his spirituality, minister to his selfishness, and strip from his shoulders the robes of prophetic consecration.

But he would be bold indeed who openly would affirm that the spirit of sacrifice has departed from the ministry of our day. The old fire still burns in their breasts, and some of the choicest souls God ever created are to-day bearing witness to the unsearchable riches of Christ's love in lives of noblest devotion and self-denial. The facts must not be evaded. The ministry is not only willing to make sacrifices, but it *is* making them. But as Dr. Joseph Wilson Cochran says with such searching vigor: "Sacrifice to be worthy of the name must be of a pure and exalted character. It must be worthy of the cause. It must be occasioned by a *sinful world*, not by a *selfish church*. It must be the hurt and sorrow imposed by the *enemies* of the faith, not by its *friends*. The wounds must come *from the front, not from the rear*."

But this is not the whole story. Selfishness is in the church and we cannot "drive out human nature with a pitchfork." But we can use the pitchfork to gather in the harvest of good feeling and love for our conscientious and devoted ministers. Our appeal must be to the men of "honest and good heart" who fill our churches and who look with peculiar solicitude upon the material circumstances of our clergymen, and who are anxious that some advance should be made in the movement to enable the Christian ministry to become in fact, as it is in ideal, the most glorious of all the professions which offer an open door for wide and enduring influence.

As stated in the report before us, the plan proposed is in outline as follows:

1. The plan as proposed contemplates, when completed,—

(1) An annuity (or annual payment until death) of five hundred dollars ($500) beginning at sixty-five years of age, for ministers who have served Congregational Churches at least thirty years. For ministers who have served less than thirty years, an annuity of one hundred dollars ($100) beginning at the age of sixty-five, with ten dollars ($10) additional for each year of service.

(2) A disability annuity of $100, with $10 additional for each year of service in Congregational Churches over five years, the total not to exceed $500.

(3) In case of the death of the minister, an annuity for the widow of three fifths of what would be due and payable to him as an annuitant, this amount continuing to the minor children in the event of the death or remarriage of the widow.

2. We have at present no new fund to start this annuity plan, and the funds of the Ministerial Relief Society are inviolably pledged to the specific work of ministerial relief or pensions to aged and disabled ministers.

It is proposed, therefore, to begin the operation of the annuity fund by securing not less than three hundred ministers who will become members and who will make regular annual payments.

Such payments by the ministers will be sufficient to make effective one fifth, or twenty per cent, of the proposed benefits. The other four fifths, or eighty per cent, must be supplied by the churches and individual givers.

In offering such a plan it must be recognized that we have certain *limitations* to our action.

1. We need a plan which can be put in force *at once.*

2. We have no new or special funds for this purpose, and we cannot capitalize the good name of the Congregational Churches by forming ourselves into a quasi-life insurance company, trusting to the generosity of our church to make good all that we desire to offer to our ministers. We certainly would be capitalizing the good name of the Congregational Churches if, without regard to the experience of life insurance companies and the principles on which they are based, we should endeavor without money to arrange for future annuities. There are

laws of mortality as there are laws of life, and actuaries have reduced these laws to a science. To ignore these facts would be to court certain failure and to disappoint those ministers who in good faith and with confidence in our church's integrity should engage to enter into any plan which we might propose. Too many financial ventures have been capitalized with hope, "common," and promises, "preferred." We must not add another to the long list.

3. We are limited also in starting the fund by the circumstance that ministers, from their careful manner of life, are such an excellent risk. This would be to our advantage were we inaugurating a life insurance company. But as the report well says: while, in a life insurance policy, the better the risk the more profitable the policy is to the company, in an annuity, the better the risk the longer the annuitant lives and the more he costs the company. The fact, therefore, that we are arranging for annuities, not for life insurance policies, is an added difficulty in granting large benefits to the members of the fund.

4. In starting the fund we have to reckon also with the condition that many of our members are ineligible because of age or present physical disability; while others are already carrying life insurance policies which more than eat up the amount they can properly allow for future savings.

But with all these limitations, the *excellencies* of the plan are evident:

1. The age of sixty-five as the time when old age annuities will be payable. The Presbyterian Church put the age at seventy, but they are already considering the advisability of changing to sixty-five. The road to three score years and ten seems too long for the average men to think of traveling before any old age annuities can be secured.

2. The amount of the benefits to be received are based on years of service. This method is at once democratic and fair. We draw no distinctions as to salary. Length of service is the only title to aristocracy in the fund.

3. The plan is based on the coöperation of the minister and the church. The minister is not a beneficiary merely; he is an integral part of the machinery. The church does not contribute all that he is to receive, but it strives to help him while he is helping himself. As the plan becomes better understood and

is more firmly established on a strong financial basis, more ministers will become members; and as the conscience of the church is touched and its intellectual assent to the wisdom of the fund is more firmly gained, there will be a growth in church contributions and individual gifts and bequests.

4. Immediate action is secured. As quickly as the original three hundred subscribers can be gained, the fund can be inaugurated. The payments which the ministers make — which is one fifth of the necessary amount of payments to be made — "*arranges for*" one fifth of the full benefits hoped for. In reality, these payments by the ministers as good as *guarantee* the benefits they "arrange for." We simply do not employ the word "guarantee," because the word implies the binding force of a *contract;* but, as a matter of fact, the actuary's figures are such that this payment of twenty per cent by the minister with almost a certainty arranges for twenty per cent or one fifth of the benefits proposed. Even if the church should fail to come up to its expected contribution, the minister will get *all* that *he pays for.*

5. The wisdom of this plan by which the fund is started with the ministers' payments is further seen in that it is adapted to our present Congregational conditions. The Episcopal Church is planning a large pension fund for its clergymen, but their scheme implies that an enormous fund must eventually be raised. In addition to that, the Episcopal Church will be able to enforce its will, if necessary, by levying an assessment on the different dioceses. We are at present in the throes of the apportionment plan, which does not everywhere meet with favor; and we certainly would find it difficult to place an assessment on our conferences or associations for an annuity fund.

The Methodist Church has its great Book Concern behind its Ministerial Fund; but we have no parallel income-bearing institution to come to our aid. The plan presented to us is both safe and conservative, and is adapted to the temper and polity of the Congregational churches.

6. Nor must it be forgotten that we are spared the opposition of the Ministerial Relief Society, such as for a time delayed and hindered so materially the annuity plan in the Presbyterian Church. The plan before us is proposed by our Board of Ministerial Relief, which is anxious for its success. All local

or state Ministerial Relief Societies, and all associations which may have tentative annuity plans, should bend their energies to aid this central plan, representing the entire Congregational ministry, that there may be no "overlooking" of opportunities to help our pastors, and no "overlapping" or duplicating in the work done to furnish them annuities.

With all these excellencies, there are a few *seeming defects* in the plan which must not be passed by without comment.

1. Some of the most enthusiastic supporters of the annuity idea favor turning this work over to some good life insurance companies which make a specialty of annuities, the church to do its part by increasing the benefits which they may provide; or by assisting the minister in making their necessary annual payments; or by contributing to both benefits and annual payments. There is much to be said for this scheme. We would thereby be able to take advantage of the experience and assets of these large companies; and we would save ourselves much labor and anxiety in administration. On the other hand, whether justly or unjustly, there is a prejudice in many parts of the country against the financial methods of life insurance companies. I do not share in this prejudice, as I am an enthusiastic believer in life insurance and good life insurance companies. But I recognize that these opinions must be reckoned with, and the church would find its already difficult task increased if it put together a secular life insurance company and a ministerial annuity.

And furthermore, this problem of annuities cannot be made a mere matter of business. It must be laid on the heart and conscience of the church; and the church must not be allowed even for an instant to think that this plan to provide for its own presents other than a sacred religious duty for it to perform. If the church raises its own money and conducts its own fund, it will undoubtedly feel more deeply the responsibility which is upon it, and it certainly will more sincerely and devoutly rejoice when the money is secured by its own sacrifice and generosity.

2. Another seeming defect in the plan proposed is that the benefits offered are not sufficiently large. But the fund is limited by its offer of security; that is, we cannot offer more than we can give for a certain amount of money. Already the

rates have been considerably advanced to bring the age for the beginning of annuities down to sixty-five. Though we do not propose to become a life insurance company, we are limited by the actuaries' figures. Nor are the benefits as small as they seem. When the fund is able to pay the full annuities, it contemplates giving a maximum annuity of $500 a year, which is equivalent to $10,000 invested at five per cent; and for the widow a maximum of $300 a year, or an equivalent of $6,000 invested at five per cent. This fund will be *invested* and will be *secure.* When we consider that so much money, representing the savings of years, is frequently lost in poor investments late in life, the attractiveness of this securely invested fund for the minister and his family cannot be underestimated.

3. Another seeming defect in the plan is that the rates of the minister's payments are apparently high, so high that many of the most needy of our ministers cannot possibly ever join the fund. This is a most important criticism and must be faced. It must frankly be admitted that the objection holds good at the inauguration of the fund; because the greater part of those who will now desire to enter the fund will be forty years of age or over, the annual payments for whom will be so high that in many cases they will be prohibitive.

But it must be emphatically remarked that we are launching a plan for *many decades to come;* and when the young men begin to come into the fund, they will naturally join from ages of twenty-five to thirty-five. The rates at these periods are low. For instance:

For age	25	the minister's payment is				$22.13,	or	$5.86	a	quarter.	
,,	,,	28	,,	,,	,,	,,	$23.70,	,,	$6.28	,,	,,
,,	,,	31	,,	,,	,,	,,	$26.00,	,,	$6.90	,,	,,
,,	,,	35	,,	,,	,,	,,	$30.28,	,,	$8.02	,,	,,

There may be some young men to whom even these figures will be high, but they can certainly secure this amount if they place the fund among the legitimate necessary expenses of their households, and bend all their energies toward the accomplishment of their purpose.

With the majority this amount can easily be secured. And the minister will be well repaid, for not only will he receive all that he pays for at better terms than he would get in a regular

life insurance company; but he will secure that legitimate increase of benefits which the generosity, the business sense, and the gratitude of our churches will make possible by their gifts and contributions.

In a word, the plan is one for the ministers to start. After that the church will fall in line. We need three hundred contributing ministers with whom to begin. Will you join the Leonidas band?

THE RESPONSIBILITIES OF THE CHURCH RESPECTING MARRIAGES.

SIMEON E. BALDWIN.

National Council, Kansas City, October 30, 1913.

Most marriages in the United States are celebrated by ministers of religion. In several denominations there are canons of ecclesiastical procedure which, in large measure, regulate the mode of celebration and the conditions under which it may be performed.

The Congregational churches have as yet made no such provision. So much the greater, therefore, is the responsibility cast upon every Congregational minister, when asked to conduct a marriage service.

1. The first point to be regarded is that he conducts it, if at all, as a public agent or official, pursuant to a public law. With that law he must therefore make himself familiar, and to it he must scrupulously conform.

In the United States, no special form of words to be used in the celebration of marriage is anywhere prescribed by the state. Nor, on the other hand, is the use of any special form forbidden. A minister is therefore free to use that sanctioned by his church, if there be one.

The Protestant Reformation swept away, for Protestants, the theory that marriage was a sacrament. Holland, as early as 1580, formally allowed civil marriages in certain of her provinces. The English Commonwealth, under Cromwell, in 1653, made it obligatory. New England, at its very beginnings, recognized civil marriage, and practiced it as a custom from 1621,* although it was first expressly sanctioned by law and made the rule in 1646. Marriages by a minister were unknown until introduced by a proclamation of President Dudley, during the Andros usurpation, in 1686.†

* Bradford, Hist. of Plymouth, Book II, May 12, 1621.
† Howard, Matrimonial Institutions, II, 135, 139.

2. The second point to which I would direct your attention, is that while ministers, in proceeding to perform a marriage ceremony, are only bound, as far as that civil function is concerned, to follow the laws of the state in which it is to be executed, it is highly desirable that, when both parties come from other states, they should be asked their reason for not seeking marriage there.

It often happens that a hasty marriage is agreed on, in a state where a previous notice of some days is required, and has not — perhaps cannot — be given. A trip to another state, in such a case, ought not, ordinarily, to be suffered to work an evasion of the home law.

Similar considerations apply to endeavors to escape the operation of statutes prohibiting marriages of those related within certain degrees of affinity, or of minors who have not obtained parental consent, or of one from whom a divorce has been granted for the cause of adultery.

On this subject of divorce, the Protestant churches, in refusing to recognize marriage as a sacrament, have left their ministers a free hand, as long as they keep within the law of the jurisdiction. Where either party to a divorce is, under the decree of the court, disqualified from marrying again during the life of the other, an attempt to do so, whether in the state granting the divorce or elsewhere, ought not to be countenanced by any minister. A statute is of force only in the state where it is enacted, and therefore a marriage in a state other than that where the judgment was rendered is, at common law, legally valid. It is, however, something contrary to that spirit of comity and mutual respect which should always characterize the dealings of the authorities of one jurisdiction with regard to the orders of those of any other. To get at the facts, no minister ought to marry a divorced person without first reading a copy of the judgment.

But in most of our American states a divorce for adultery does not entail a prohibition of remarriage.

What, in such case, is the duty of the minister, by whose aid such a remarriage may be sought? The rule of the New Testament, at the first glance, seems clear. It is, however, so only at the first glance.

Jesus Christ accepted the rules of civil government which he

found established. He was a subject of the Roman empire. He was for giving to Caesar what belonged to Caesar. Rome originally committed the power of divorce at will to the Roman husband. Later, either party could dissolve the marriage relation at pleasure. No judicial decree or action of any public authority was required. The Hebrew, in this respect, if not a Roman citizen, followed the Mosaic law.* When Jesus spoke of the husband's putting away his wife for adultery and nothing less, he must have had in mind the power of the man under the then existing usages of Hebrew society and religion. Divorce was a private right. It proceeded from no public authority. To the Jewish husband, who could put away his wife for any cause, at his own discretion, he said, that he must — to be a follower of His — use this power only in case of adultery. He did not assume to pass upon what the state might do.

In modern times, the state denies any right of the husband to divorce at will. It regards marriage as a civil contract. It believes it to be best to allow the contract to be dissolved for certain causes by an impartial public tribunal. In taking this attitude, it seems to me wholly within its rights. If so, a minister need not scruple, subject to one possible exception, to remarry persons who have been divorced, where the civil laws do not forbid. The possible exception is, of course, where adultery occurred during the previous marriage. The reasoning of Christ seems to me to cover such cases, but the letter of his words does not.

The official Conference of the Commissioners of the States on Uniform Legislation, last year, recommended the enactment in each state of a law forbidding and making void the marriage there of a person belonging in another state and intending to return there to live, which would be void in such second state. This, if generally adopted, will make the duty of a minister, when asked to officiate at such a marriage, beyond a question.

3. A minister is never bound to marry every one who asks it. Here he does not occupy the position of a civil officer of the state, chosen as such for the discharge of a particular function. A public officer must perform his office. He has assumed that obligation in accepting the position. He must act or resign. But a minister is given the right to celebrate marriage, not be-

* See Amran, The Jewish Law of Divorce, 59, 140.

cause he has been chosen a public officer, but because he has been made an ecclesiastical officer. It is because he is an ecclesiastical officer that he is authorized to act as a public agent for this particular purpose. At bottom, it is to satisfy those who regard marriage as a sacred thing, or go still further and consider it a sacrament.

No man can be made another's agent without his consent. No minister is bound to marry people who, he thinks, are not proper subjects of marriage.

No just analogy exists, in these respects, between what is due from the clergy under an established church and that owed by a Protestant minister in this country. The Church of England, before and after the era of the Commonwealth, was a part of the civil government of England. It was not a separate body. It had no corporate organization. It was simply an incident of the civil authority. The bishops and priests celebrated marriage, as public officers, and as the only authority by which the ceremony could be performed.

This anciently was the general rule throughout all Christendom.

Another custom, still retained in the Church of England, was to make it part of the marriage ritual to admonish, and in very straightforward terms, those about to contract it that, among its purposes, are to secure the perpetuation of the human race and to serve as a guard against falling into illicit sexual relations.

The usages of American society would hardly tolerate this plainness of speech, but there is a neighboring field into which it seems to me that the ministers of our churches may enter with great propriety. Statisticians tell us that a majority of the men in every civilized country have some time been the subject of one or the other of the two forms of venereal disease. To some it has come as an inheritance; to some from infection accidentally and innocently communicated; to others as a natural consequence of their own licentiousness. A medical officer of the Children's Hospital in Melbourne estimates that in one in seven of the families in that city are cases of syphilitic infection, and that the taint has seized upon nine out of every hundred children there. The larger the city, the deeper generally is the taint. Fifty thousand men and women are an-

nually infected with venereal disease in New York. It contains 200,000 syphilitics, and it has been estimated that 810 out of every 1,000 married men there either have or have had gonorrhea. It has spread from them to a majority of their wives.

Eighty per cent of the cases of infant ophthalmia, the world over, come from this source. It kills the same percentage of the women who die from diseases of the reproductive organs. The Vice Commission of Portland, Ore., reported last year that more than a fifth of all disease, of every nature, in the city was venereal. Dr. Prince A. Morrow estimated, some years ago, that in the whole United States 450,000 young men every year become sufferers from one or the other form of it.*

The last report of one of the large insane asylums† of the country shows that about one fourth of the patients had, at some time and in some way, been infected with syphilis. In many of these cases it was ascertained that the taint had been hereditary.

The lesson taught by evolution and biology of the dependence of every human being, for what we term his constitution, on his ancestry, has brought a new and heavy responsibility on all teachers of morals; and of these the clergy are the most important. They must fight the battles of future generations in dealing with the men and women to whom they preach, and over whom they are in a certain position of authority.

Robert Louis Stevenson said, in his epigrammatic way, that this is an age when genealogy has taken a new lease of life. We study it, not to trace out ancestral glories of circumstance, but for secrets of destiny. "The very plot of our life's story unfolds itself on a scale of centuries, and the biography of the man is only an episode in the epic of the family."

The Royal Commission on Divorce and Matrimonial Causes, in their report to the British Parliament, made last year, recommends that a marriage be declared an absolute nullity, if either party was, at its date, without the knowledge of the other, suffering from venereal disease in a communicable form.

Ought a Christian minister, with all these facts staring him in the face, to celebrate a marriage, at least between those who

* Barnesby, Medical Chaos and Crime, 353.
† The Connecticut Hospital for the Insane.

are strangers to him, without first advising some form of inquiry as to the physical condition of the man as regards these particular disorders?

A few of the states now require by law that sworn or official certificates as to this matter shall be filed in a public office, before a marriage license can issue. In the others no public safeguard exists, and it seems to me that our ministers might well, disagreeable as it is, follow the spirit which has dictated such legislation, and, at least, advise the parents or friends of the woman to assure themselves that she is not about to jeopardize the health, not only of herself, but of the children whom she may bear.

A prominent minister of the Dutch Reformed Church, in New York, has for some time made it his rule, and his church warmly support him in it, to require certificates of health from a physician as to both parties, before performing a marriage. The dean of the Protestant Episcopal cathedral in Chicago has established the same custom there. All the Protestant clergymen in Lynn, Mass., agreed last spring, to make it their rule of practice.

The way to this course of action has been smoothed, in recent years, by the discovery of the cause of each of the venereal diseases and of a remedy for the worst of them which, though only after a long period of time, is reasonably sure to work a perfect cure. The inquiry proposed, therefore, while perhaps deferring a marriage for three years, would not necessarily prevent its ultimate celebration.

During the last few years, also, a simple test of the presence of syphilis has been discovered — the Wassermann complement-fixation test — which is said to fail very rarely, if ever, to disclose its presence.

The minister can hardly himself institute or direct an inquiry. He can, however, decline to perform the marriage ceremony unless he personally knows the parties well, or is satisfied that the woman or her friends have made a proper investigation. Certainly he should never perform it for those whom he knows to be unfit to enter into the new relation.

4. From this point of view, new support is furnished to the rule of the ancient church that public notice of every intended marriage should be given long enough beforehand to allow

opportunity for those who know of reasons why it should not take place to make them known. From the thirteenth century, the publication of banns in the parish church was a regular and indispensable part of the canonical procedure. The requirement was not dropped in England until its fulfillment became impracticable from the growth of cities. One or two hundred sets of banns, a century ago, would sometimes be read of a Sunday morning in a London church. No such condition of things can exist, at least for Protestant churches, in a country where a parish is not another name for describing all who inhabit it.

Cromwell's Marriage Act of 1653 allowed the publication to be made either in the church or in the nearest marketplace.

The Church of England still maintains the older practice, though by act of Parliament the parties proposing marriage may announce their intention, at their option, in a written declaration, filed, posted, and recorded in the office of the "superintendent registrar." In either case three weeks must intervene between the public notification and the marriage. The civil declaration is to contain a statement that no lawful impediment to the marriage exists.*

While several of the American colonies and states formerly provided for the publication of banns in church, and this was the general rule wherever the leading churches were Congregational, for half a century or more such statutory requirements have been gradually dropped. The reasons for maintaining it, in some shape, which satisfied the early church, and appealed to our fathers, seem to me still to exist. Would it not be a wise measure for the churches of our faith to re-adopt the former plan, so far as to advise their ministers to celebrate no marriage unless, say, three weeks' public notice had been given of the intention of the parties to enter into the marriage contract, either in church or to the proper civil officer?

The American statutes now generally allow a marriage to follow immediately upon the issue of the license, and the license to issue immediately after the application for it has been filed. There may sometimes be reasons for such hasty action. The statute, which can make no nice distinctions, may therefore be right in permitting it. But the church seems to me to have

* Howard on Matrimonial Institutions, I, 360, 425, 470.

a duty of its own. If its ministers are called on to perform the ceremony, they can well require a delay that gives time for objections to be stated and impediments disclosed.

5. It does not seem to me the duty of the churches, as such, or of their members, as such, to urge upon legislatures the improvement of our marriage laws. The efforts of the church for the betterment of society are to be accomplished through its influence in the formation and reformation of individual character. It has often been wrong in trying to extend, in this direction or in that, the domain of statute law. In one generation it has not infrequently thus built up what in the next generation it has striven to pull down.

I think a church organization should seldom, if ever, address itself to advocating or opposing any particular scheme of legislation. Its purposes run deeper. Its office is to make good men, rather than good laws.

I have been glad to mark the course in this country of the Roman Catholic Church in this respect. It contents itself mainly with looking after the individual, and there in laying down rules for its own members, as to matters of religion; not in trying to get them to work for rules to govern the conduct of others. Professor Kerby, of the Catholic University of America, put this point very clearly, not long ago, in describing the social work, if I may call it such, of the Church of Rome in the United States. He observed that it was directed more towards effects than toward causes; toward personal action on the individual, rather than on social forces; always with the hope that if her organic teaching be but accepted, the beneficent results would include all that may be looked for from law or government.*

This seems to me sound doctrine for every church and in every field.

It will be enough if our ministers, when called on to perform the marriage ceremony, see that the laws, as they stand, are fully obeyed, and their own action such as can bring no scandal on the Congregational church.

Goethe, in *Wilhelm Meister*, speaks of the absence of any binding tie between Christ and the general world-spirit of his age. He brought into the world (though the world received it

* Annals of the Am. Academy of Pol. and Soc. Science, XXX, 47.

not) what is the spirit of our age, — the spirit of a democracy which, in the words of a thoughtful historical scholar,* looks out on life from the viewpoint of " a burning consciousness of personality, bound up with the sense of wide and universal relations."

We know, as our forefathers did not, how far the consequences of marriage run. We, more than they ever could, see, therefore, how vital to the race it is that those whom the church joins with the state in making capable of celebrating marriage should do their utmost, always and in everything, to keep it pure at the source.

* Stewart Means, Harvard Theological Review, VI, 328.

REPORT OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS TO THE NATIONAL COUNCIL OF CONGREGATIONAL CHURCHES. 1913.

The three years between the meetings of the National Council at Boston and Kansas City in a number of respects have been the greatest triennium in the history of the American Board. Since these years are also the first three years of our new century, there is abundant ground for gratitude over this fact.

In the matter of the Board's income, a comparison between the triennium just closed and the one preceding is highly encouraging. Each of the years following the celebration of the Board's centenary at Boston has seen our receipts pass the one million dollar mark, the total for the three years giving us the impressive figure of $3,109,498.57, as compared with $2,668,187.71 for the three preceding years. As between the two periods there has, therefore, been a gain of $441,310.86, an average gain per year of $147,103.62.

Analyzing our income as to the different sources, we find that the gain has been fairly well distributed, as the following table will show:

GAIN AND LOSS IN RECEIPTS FOR THE TRIENNIUM.

From churches and individuals	Gain	$98,664.76
From Sunday-schools and Y. P. S. C. E.	,,	8,906.27
From matured conditional gifts	,,	6,756.39
From permanent funds and miscellaneous	,,	103,325.45
For special objects	,,	151,267.36
From Woman's Boards	,,	110,645.63
From legacies	Loss	38,255.00

The Board closed its books for 1911 and 1912 with a slight surplus. The record for 1913 shows a deficit of $11,233.89. As the last year is more conspicuously in our minds, it is interesting to record the receipts in detail:

RECEIPTS FOR 1912–1913.

From churches	$271,164.31
From individuals	67,928.65
From Sunday-schools and Y. P. S. C. E.	16,001.98
From Twentieth Century Fund and legacies	163,441.01
From matured conditional gifts	36,708.44
Income from general permanent fund	22,201.16
From Woman's Boards	294,694.40
For special objects	112,520.85
Income from sundry funds and miscellaneous	64,277.96
Total	$1,048,938.76

The period just closed has also seen a notable building up of our permanent funds. The endowment fund for higher educational work instituted in our centennial year has received $1,000,000, the greatest gift from a living donor in the history of the Board. This fund now stands at $1,122,048. The aim of the Board is to secure in all not less than $2,000,000 for the proper endowment of our colleges and seminaries. The Conditional Gift Fund has been built up from $776,576.07 to $898,707.57. This fund is giving great satisfaction to the donors and is rapidly gaining in popularity. One feature which appeals strongly to donors is that no charge is made for administration, every dollar of a conditional gift going full sized to the foreign field upon the death of the donor. Our treasurer's reports for the years 1911–1913 offer interesting reading to all who follow closely the financiering of the Board. In these reports full details will be found of income and expenditure and as to the various funds entrusted to the Board. These reports also contain an itemized statement of the Board's investments.

APPOINTMENT OF MISSIONARIES.

The last triennium has also been more satisfactory than any other in our recent history in the matter of sending out new workers. During the three years 124 missionaries have received life appointment, and 47 have been sent out for a term of years. The years 1911 and 1912 were unusually fruitful in this respect. The last year has seen quite a falling off in the supply of workers. The Board's force of missionaries now numbers 611, to which number should be added 96 term-service

workers and others assisting the missionaries but not under appointment. The scarcity of suitably qualified candidates for missionary service constitutes almost as serious a problem for the Board as the lack of money. In nearly all of our fields we are working under extraordinarily favorable conditions. Rapid progress could be made if the Board were able to send out the requisite force of workers. In some ways our need of men creates a greater emergency than our need of money, since it would be far easier to obtain the requisite means should we be able to say to the churches, "Here are young men and young women, well qualified by personality and education for missionary work, ready to go into the foreign field, but they are held back for lack of money." A surplus of candidates would be the best possible incentive for increased giving. The seriousness of the situation is indicated by the fact that during the past year only twenty-one newly appointed missionaries have been available for the filling of ninety-four positions. If we add the great need of workers on the part of our Woman's Boards, the situation becomes even more serious. Several of our missions, notable Japan, South China, Marathi, Eastern Turkey, Western Turkey, South Africa, and Mexico, are seriously crippled, their force having been depleted by death and by resignation at the very time when the work is growing by leaps and by bounds. The serious falling off in candidates during the past year emphasizes the fact that the Board needs missionaries in every field and practically in every department of its work.

Changes in the New York Office.

In the fall of 1912 an important change was made in the scope and control of our District Office in New York City, whereby the work was placed in charge of Rev. Edward Lincoln Smith, D.D., who was also elected a Corresponding Secretary of the Board. The reasons for this step are worthy of special attention. New York is not only the commercial metropolis, but is coming to be regarded also as the religious center of the country. The great religious movements of our times are more and more being directed from that city, where so many of our leading denominations have their central offices, and where business men from all over the country frequently congregate.

This is particularly true of interdenominational movements, and still more so of the foreign missionary propaganda in which interdominationalism has become so prominent a factor. In New York are the offices of six interdenominational societies through which the American Board coöperates with the other religious bodies. It is also a significant fact that the largest recent gifts to the Board, notably those to our Higher Educational Endowment Fund, have come from New York constituents. The increasing accumulation of wealth in the metropolis offers a great opportunity and at the same time places a special responsibility upon the Board.

Such conditions as these led the Prudential Committee to consider locating at New York one of the executive officers of the Board, who can represent us in many of the interdenominational conferences and who can give special attention to the financial opportunities in that field, while taking over the existing agencies of the Middle District. In order that the new lines of work may be effective, it seemed desirable that our New York representative should be a Corresponding Secretary of the Board, a member of its executive staff, able to attend meetings of the Prudential Committee, and so fully to understand the problems and methods of administration. By such an arrangement the New York secretary would also bring to the Board's administration the benefit of his special experience gained in the metropolis, and thus broaden the scope of all our plans in the Home Department.

The office has been conducted now for one year under the new arrangement and has proved highly satisfactory, one indication of the success of the plan being the material increase in donations from our Middle District.

Possible Changes in the Constitution of the Board.

At a meeting of the Board in Portland, Me., in 1912, the Prudential Committee presented the following statement of their attitude toward proposed changes in the Constitution of the Board:

"Your committee is not unmindful of the various proposals being made looking to changes in the structure of the Board. While this is a matter of such vital importance that the Board will probably wish to debate the subject on its own

account at some appropriate time, it may help to clear the air if we describe here certain changes which have already been brought about.

"The American Board was the child of the Congregational churches of Massachusetts as represented by their General Association. It received its organization from this body in 1810 as a Board of Commissioners appointed for life and self-perpetuating. As such, two years later, it received a charter from the General Court of Massachusetts. This plan of control was chosen as the one most likely to prove efficient and as best meeting the situation created by churches of various denominations desiring to use the Board as their agent in the carrying on of foreign missionary work. The polities of the three supporting denominations were so diverse that a self-perpetuating organization seemed the best way in which to combine for a mutual end. The record of the Board in all its earlier history would seem to confirm the wisdom of the founders.

"When, however, the other denominations, first the Presbyterians and then the Reformed Church, withdrew and organized their own boards, the original organization became in the main a Congregational institution. In the meantime, the churches of this faith and order had developed a nation-wide denominational consciousness and a system of coöperation far beyond what existed in 1810. It seemed appropriate, therefore, for the Board to institute certain changes in its structure which would bring it more nearly in accord with existing Congregational usage and make it more directly representative of the churches.

"At the meeting of the Board held at Worcester in 1893, upon the presentation of resolutions drawn up by a committee of which Rev. A. H. Quint, D.D., was chairman, the membership of the Board was increased to 350, and state, territorial, or independent organizations of Congregational churches were invited to make nominations sufficient to fill three fourths of such vacancies as existed or should occur.

"More radical changes were made at the meeting in Grinnell in 1904. After careful study on the part of a representative commission appointed the year before, of which Pres. Frank K. Sanders was chairman, the Board adopted

Pacific School of Religion Berkeley, Calif.

the system which now prevails, by which election is for five years instead of for life, allowing each local association of churches to have one corporate member and the state conferences to be represented in proportion to their enrollment of church members. The Board was also allowed 150 members at large. Under this arrangement, the limit of membership was increased from 350 to about 500. The charter of the Board made it illegal to relegate to ecclesiastical organizations the actual election of its members. These bodies were accordingly asked to make nominations to the Board, the Board on its part binding itself to receive such nominations and to act favorably upon them so far as they conformed to the by-laws governing the matter. In this way, without changing the charter, the churches were given control. This plan is now working smoothly, and, so far as efficiency of administration and the carrying out of the great purposees of the Board are concerned, is giving good satisfaction.

"What we desire to bring out in this recital is that in the past the Board has not hesitated to effect such changes in its method of electing members as the churches have desired. In these steps looking to making the Board more representative of its constituency, the Board has acted on its own initiative, not waiting for suggestions from the churches.

"At the meeting of the National Council held in Boston in 1910, proposals were made for aligning all the Congregational missionary societies with the Council as the single administrative body for the denomination in its national functions, and a commission of nineteen men was appointed to consider this, along with other matters, and to present a plan for adoption at the next Council. The publishing of their proposals in advance of the meeting has given rise to sundry counter propositions, these varying somewhat in their proposals for the American Board.

"Your committee rejoices in this attention which is being given to the administration of our denominational missionary work, feeling that the more the churches can concern themselves in what all must regard as their leading interest, the better will they be able to perform their part in establishing Christ's kingdom in the earth. As in the past, the Board on its own account has from time to time sought to bring itself

into closer relations to the churches, so now that the matter has, in a measure, been taken out of our hands and thrown into the arena of general denominational debate, the members of the Prudential Committee and the officers of the Board, speaking for themselves, stand ready to favor such further changes as the churches may desire, in so far as these changes are found to be legal and practicable. We trust this attitude may meet with the approval of the Board."

The above statement from the committee was adopted by the Board.

The Foreign Situation.

Since the National Council last met, the Board has found itself working under five new national flags, namely, the new flag of the Republic of Portugal, the new flag of the Republic of China, the old flag of Albania, now revived as a result of the Balkan war, together with the flags of Servia and Greece which now float over sections of our Macedonian field, formerly under the Turkish sway. The significance of these political events as affecting missionary work is apparent to all. In China particularly the new political ideals and institutions and the widespread intellectual ferment accompanying the change in government have brought to our missionaries an unparalleled opportunity. Underlying all of these economic, educational, and political changes is a prevailing religious unrest. That the non-Christian religions in the Chinese empire are in a decadent condition, no one can doubt. When we add similar conditions in Japan, Korea, and India, we have a world situation which should stir the heart of the church to the very depths. That Christendom has not responded to the unparalleled opportunity in non-Christian lands is almost as amazing as that these stupendous events should have occurred. The two great outstanding facts in the foreign missionary situation to-day are the new era abroad, and the failure of the church at home to properly respond. We rejoice that one great denomination has been led to see its day and opportunity and, by raising a special fund of $300,000 and by putting one hundred new missionaries into China alone, has been able to enter upon an advance movement of impressive proportions. This is true Christian strategy and enterprise. Would that a like spirit might prevail among all our denominations.

Events in the Foreign Field.

Considering each country in more detail, we would place before the Council the following events as indicating the local situation or as marking the progress of our work:

Africa. The overthrow of the monarchy in Portugal led to a closer and more friendly relation between our missionaries in West Central Africa and the Portuguese officials. The officials sent out under the republican régime have shown a friendly spirit toward our work, but have created a good deal of a problem by their insistence on the use of the Portuguese language in our schools. The Board is endeavoring to meet this requirement by having our missionaries study Portuguese at Lisbon and by sending out native Portuguese as language teachers. The visit of the deputation, consisting of Secretary Patton and Rev. F. B. Bridgman, of South Africa, to this field in 1911, led to a thorough inquiry into the status and methods of the work. Following the recommendations of the deputation, notable changes were introduced, especially in the educational system of the mission. The outstanding event here is the establishment at Ndondi of a new station which is to contain our Central Training Institute for teachers and preachers. The Canadian Congregational Board generously agrees to finance the new station, in addition to continuing their splendid work at Chisamba.

In Natal our relations with the British Colonial Government have become cordial and intimate, as is evidenced by the increasing government grants for our primary school work and for our industrial operations. All the Zulu churches are now self-supporting, and nearly all our schools are being carried on by the government, under the supervision of the mission. In connection with the seventy-fifth anniversary of this mission, held in 1911, the fact was brought out that about one fourth of the Zulu race has been Christianized. The work in the Rhodesian Branch has gained headway, and now that Beira, on the coast, is to be reopened with an ordained missionary and a medical missionary in charge, there is every prospect that this field will see a rapid development.

Turkey. The disturbed conditions in the Turkish empire, especially during the past year, have not interfered as

seriously with the Board's work as might be expected. For the most part our schools, colleges, hospitals, and churches have been going on with continued success. In the Balkan Peninsula naturally there has been a cessation of much of the work. Missionaries, however, have seized the opportunity to minister to the soldiers and to the stricken populace through relief measures, often in collaboration with the Red Cross. Throughout Turkey it is evident that our work increasingly is to be for the Moslem population, from whom we have been shut out these many years so far as direct approach is concerned. The Turks are beginning seriously to question the value of their own religion. Particularly in our Central Turkey Mission do our missionaries and native pastors find a great opportunity for reaching their Moslem neighbors. Our Armenian Christians, forgetting and forgiving their past grievances, are devoting themselves to Moslem work with superb zeal.

China. We are glad to report that the revolution which led to the driving out of the Manchu rulers brought very little interruption to our work. The same may be said of the uprising or rebellion of 1913. Everywhere our schools are being thronged with new pupils, and on every hand the missionaries find the masses eager for the Good News. The opportunity in this country is unparalleled. Not only is it the greatest opportunity which the church has ever seen, but it is the greatest which the church ever can see. There is imperative call for highly qualified recruits and for an increase in funds.

Japan. The Japan Mission has lost seriously through the death of veteran missionaries, notably Dr. John H. De Forest and Dr. J. K. Greene. The death of the latter, who was the founder of the mission, calls attention to the marvelous religious transformations which this country has undergone. When Dr. Greene went out to Japan in 1868, Christianity was prohibited and converts were thrown into prison. It is estimated now that there are not less than one million Christians in the empire, many of them being in the higher walks of life. The fact that the government in 1912 invited Christians into consultation with representatives of other religions over the moral welfare of the empire emphasized as nothing else could have done the large place which Christianity has won for itself in this leading nation of the East.

An exceedingly interesting evidence of the virility of our Kumi-ai (Congregational) churches in Japan, now the largest Christian body in the empire, is found in the fact that on their own initiative they have organized thirty-five churches in Korea.

India. Our Marathi Mission in Western India will begin its centenary celebrations in the city of Bombay a few days after the Board adjourns at Kansas City. The Board has sent out a strong deputation to represent us on the occasion, consisting of Samuel B. Capen, LL.D., President of the Board; Rev. W. E. Strong, D.D., Editorial Secretary; Rev. George A. Hall, member of the Prudential Committee. These members of the Board, together with friends accompanying them, will convey the greetings of the Congregationalists of America to the Christians in our oldest mission. "What hath God wrought!" The wonderful success of our work in this most difficult mission field of India should bring courage and valor to all of us here at home. The centenary celebrations include great meetings in the city of Bombay and also in Ahmednagar. The mission inaugurates its new century by opening a new station at Barsi, this being made possible by the generous gift of a Massachusetts friend.

In South India the movement toward Christianity among the villages grows in proportions. This is one of the most promising fields of the Board. A large fruitage of conversions may be expected in coming years. Our college at Madura has received the recognition of government as an institution of the first class.

Ceylon. The educational work is the leading feature of our mission in Northern Ceylon. Although this is one of the smaller missions of the Board, it is an impressive fact that some twelve thousand children are enrolled in the schools, the funds being provided largely by the British government. The great problem now is to meet the entirely appropriate demands of the government for better teachers and better equipment.

Mexico. While the work in Mexico has been held back at several points on account of the disturbed political conditions, we are glad to report that at Chihuahua and Guadalajara, especially the latter place, the missionaries have been able to hold on and to make their work unusually effective. It did

not seem best to the Board to follow the advice of our own government and to withdraw our workers from this field. The missionaries themselves strongly protested against withdrawal, feeling that they were needed among the people as never before. We are glad to report that no mishaps have befallen any of our missionaries, nor do we anticipate that any disturbance is likely to endanger their lives.

Austria. This little mission has continued on its way, rejoicing in the evident blessing of God. Although our force of workers is painfully small, we may truthfully say that in no part of the world are our labors more productive. No striking outward events call for notice, but the more do we give thanks for the steady ongoing of a successful work.

Spain. The Woman's Board school has been moved from Madrid to Barcelona, it being thought wise to separate the preparatory department from the collegiate institution. The Barcelona institution is already firmly established and doing a highly successful work. Dr. William H. Gulick, our veteran missionary in charge of this field, is expecting soon to retire, but the Board has found in Rev. Wayne H. Bowers one who gives good promise of succeeding to Dr. Gulick's influence and effectiveness.

Pacific Islands. The work in Micronesia which has suffered so severely as a result of governmental changes is now settling down upon a firm basis. We have been able to send out two new missionary families, Rev. and Mrs. Charles H. Maas having gone to the Marshall group, and Rev. and Mrs. Frank J. Woodward to the Gilbert group. Our Rev. Philip Delaporte of Nauru has been the center of a wonderful religious movement, as has also Rev. Irving M. Channon of Ocean Island. The German government is now making an annual appropriation toward the salaries of Mr. Maas and Mr. Delaporte.

In the Philippines the work in the southern part of Mindanao at Davao has continued successfully under Rev. Robert F. Black and Dr. Charles T. Sibley. The Board has decided to open a new station on the north coast of Mindanao, and Rev. and Mrs. Frank C. Laubach will soon be on their way to the new post. It is hoped to place another missionary family at their side.

Statistics.

In conclusion we give the statistics of our work as compiled by the Foreign Department from the returns of the missions for 1913.

General Summary, 1911–1912.

Missions.

Number of missions	20
Number of stations	113
Number of outstations	1,434
Places for stated preaching	1,907

Laborers Employed.

Number of ordained missionaries (7 being physicians)	167
Number of male physicians not ordained (besides 13 women)	27
Number of other male missionaries not ordained	20
Number of women (13 of them physicians) (wives, 191; unmarried, 206)	397
Whole number of laborers sent from this country	611
Number of native pastors	312
Number of native preachers and catechists	565
Number of native school-teachers	2,722
Bible-women	414
Number of other native laborers	974
Total of native laborers	4,993
Total of American and native laborers	5,604

The Churches.

Number of churches	629
Number of church members	83,152
Added during the year	3,625
Whole number from the first, as nearly as can be learned	224,582
Number in Sunday-schools	74,100

Educational Department.

Number of theological seminaries and training classes	14
Students for the ministry	231
Students in collegiate training	3,923
Boarding and high schools	127
Number of pupils in these schools	10,901
Number of common schools	1,341
Number of pupils in common schools	61,353
Whole number under instruction	78,651
Native contributions, so far as reported	$306,896

Respectfully submitted,

Cornelius H. Patton, *Home Secretary.*

TRIENNIAL REPORT OF THE CONGREGATIONAL CHURCH BUILDING SOCIETY.

Presented by Secretary Charles H. Richards.

Once more, for the sixth consecutive time, we are glad to report that the triennium just closed has been the best in the history of the Society. There has been an increase, both in receipts and in work, over the previous triennium, which up to that time was the banner period.

Since the last meeting of the National Council we have, as usual, helped to build two churches each week, and one parsonage every twelve days, except for a month's vacation each summer. We have paid last bills on nearly four hundred buildings for church use, of which three hundred were new houses of worship and ninety-three were parsonages. We should have done more had the churches been able to call promptly for the grants and loans voted to them, for during this period there were voted two hundred and ninety-three grants, one hundred and seventy-eight church loans, and one hundred and seventeen parsonage loans.

There has been a gratifying increase in our receipts for the triennium to the close of our fiscal year, the amount received since the last National Council being $840,668. This is a gain over the previous triennium of $13,336.

Our Church Loan Fund has been increased during this period by $122,283 because of the receipt of legacies amounting to $84,273, with an additional special gift of $3,738, and annuity gifts amounting to $34,271. We have also received for the Parsonage Loan Fund $17,835 in donations made specifically for that object.

The amount received from churches and their affiliated societies for grants to needy churches is slowly growing under the stimulus of the " Apportionment Plan," but it falls pitifully short of the need. Last year these gifts amounted to $88,241, a little more than one half of the apportionment. We needed

$81,759 more to make up the $170,000 which in the judgment of the Apportionment Commission is imperatively required if we are to meet fully the necessities of the struggling churches. How much we need this additional amount may be seen from the fact that we were compelled to carry over from 1912 to 1913 one hundred and ninety-three applications for grants, church loans, and parsonage loans, asking for $260,925 because of insufficient funds. This will continue to be the "thorn in the flesh" in our fellowship until the contributing churches send us the full amount of the apportionment.

The Sixtieth Year.

We are glad to report that the sixtieth year of the Society, just closed, surpassed all its predecessors. For the first time in our history the receipts passed the $300,000 mark, bringing into our treasury a total of $304,805. If there had been included the "specials," or money given directly to the churches by Congregational friends and protected to the denomination by our mortgages, the receipts for church building would have amounted to $331,621. But we now list these in a class by themselves.

We also helped to complete nine more churches and eleven more parsonages than in the previous year, paying last bills on one hundred and forty-eight buildings to meet the need of the churches for suitable equipment.

The Sixth Decade.

The sixth decade of this Society has surpassed all its predecessors not only in receipts but in the aid given for church and parsonage building. At the last annual meeting of the Society, a review of the sixty years of our work was presented which strikingly illustrates its growth. It is appropriate that a statement of the facts should also find a place in this triennial report. The receipts from all sources in the ten years ending with 1912 exceed those of the previous decade (although the large Stickney legacy came to the Society in that period) by $659,672. They exceed the total amount gathered in the first four decades combined, including the Albany and Forefathers' funds, by more than $300,000. We have thus been enabled,

during the ten years just closed, to help build 1,365 churches and parsonages, of which 992 have been houses of worship.

It is interesting to note the steady growth of this work. The gathering of the "Albany Fund" preceded the organization of this Society. The raising of the "Forefathers' Fund" was the immediate result of the Boston Council in 1865. Both of these funds were disbursed through this young society, then called the "American Congregational Union," but they were aside from its ordinary work and have been considered by themselves, though they are included in our grand total. Together they amounted to a little more than $74,000. Leaving them out of the account for the present, we find the record of the six decades of our history to be as follows:

	Receipts.
1st decade	$60,564.87
2d ,,	492,193.71
3d ,,	477,192.11
4th ,,	1,274,554.86
5th ,,	2,019,055.49
6th ,,	2,678,727.95

The total amount for the sixty years is more than seven million dollars.

It will be observed that the beginnings were very small and feeble. The third year of the society's life the contributions to its work were only $560. The next year, less than three score churches gave anything to this cause. The society was four years old before it got funds enough to make the first grant from its own treasury. Then in 1857 it gave $500, in addition to $300 from the "Albany Fund," to pay last bills on the little brick house of worship in Omaha which Reuben Gaylord had led his people to erect on the western bank of the Missouri River. That hamlet has grown to be a city of more than 125,000 people to-day; and that little meeting-house has expanded into a fine modern plant which with its lot is valued at $100,000. It is an interesting fact, also, that the little struggling church thus aided has sent back to our treasury more than $3,500, or more than four times as much as it received, and it has been the mother church of a great sisterhood of more than two hundred churches in that great state of Nebraska.

From that time the resources and the work gradually increased. For twenty-five years the income averaged less than $50,000 a year. But in 1882, when Dr. L. H. Cobb became secretary, it suddenly leaped up to $100,000, and never again fell below that mark. Since 1899 the annual receipts have never fallen below $200,000; in only three years out of the last twelve have they fallen below $250,000; and in the year just closed we have gone beyond the $300,000 mark.

The causes of this steady growth have been many. The constant push of population into new sections of the country; the springing up of villages and the tremendous growth of cities; the organization of about one hundred and fifty new Congregational churches each year, creating an increasing demand for church building aid; the growing prosperity and generosity of the people; the larger sense of fellowship and responsibility in our denomination; the clearer perception of the vital necessity of our work in promoting the kingdom of God; the "Apportionment Plan," — all these, and other causes, have contributed to the steady development of the work of this society, and at the close of this sixth decade of its life it is fitting that we should gratefully take note of the advance.

The Breadth of Our Work.

During the triennium now reported the aid of the society has been given to churches in every part of our country. We have during these three years assisted 31 churches in New England, putting into them $23,961 in grants and loans for houses of worship and $6,800 in parsonage loans, making a total of $30,761.

In the Middle Atlantic States (New York, New Jersey, Pennsylvania, Maryland, and District of Columbia) we have paid last bills for 27 churches, sending to them $108,335 in grants and loans for houses of worship and $4,250 in parsonage loans, a total of $112,585.

In the South we have given the helping hand to 27 churches, sending to them $39,892 in grants and loans for houses of worship and $4,250 in parsonage loans, a total of $44,142.

In the Interior District we have come to the relief of 205 churches, sending to them $220,195 in grants and loans for

houses of worship and $32,330 in parsonage loans, a total of $252,525.

In the Pacific District we have assisted 109 churches, sending to them $164,160 in grants and loans for houses of worship, and $12,875 in parsonage loans, a total of $177,035.

In Porto Rico we have added to the aid previously given by helping to complete a chapel at Luquillo for the work under the care of the American Missionary Association at that point. We have also built a comfortable parsonage beside our church at Fajardo, and are about doing the same at Humacao. We have sent $6,100 to the interesting fields on that island.

We have just appropriated $5,000 in grant and loan to Wailuku, Hawaii, this fall.

We have not been unmindful of the fact that ours is a polyglot country, and that if we are to deal efficiently with the problems of our American life, we must show a generous fellowship toward those who come to us from other lands and who worship in other tongues. We have paid, within the last three years, $45,156 to 36 churches speaking various languages, including German, Norwegian, Swedish, Danish, Armenian, Italian, Welsh, Indian, and Mexican. As the gospel is now preached in twenty different languages in our Congregational churches in this country, we are likely to add to this list considerably in the immediate future.

In addition to the payments made to these churches, we are holding appropriations voted by our Board to more than one hundred and fifty churches until they shall be able to finish their work and send us the necessary papers. The amount thus awaiting their call is nearly $178,000. The final steps in the completion of its task cannot always be taken by a church as promptly as it desires, but the money appropriated by our Board to pay last bills is immediately available as soon as voted, and only awaits the action of the church in doing its part of the work.

Abandoned Churches.

Appropriations are made only after very careful investigation and on the recommendation of the wisest advisers in the states whose counsel we can secure. Yet it occasionally happens that the early promise of a church fails of fulfillment. The

fading out of a town, the migration of members, the diversion of business by new railroad lines, the changed conditions of a community may rob a church of all chance of growth and eventually cause its death. The failures are but a small minority compared with the successes. Even the churches that have dwindled and perished have for the most part done a valuable and important work during the years before they declined. They rendered useful service, and were well worth the strength and money spent upon them. We may lament the disappearance of churches which for a time were splendidly effective factors in the moral and spiritual life of their communities, but we should not fail to keep in mind the noble service they rendered while their strength lasted.

It is a part of the work of this Society to try to save to the denomination the property which such a dying church has been forced to give up. Where such a church was formerly aided by this society we undertake to recover from the proceeds of sale of the property the Congregational money which went into it, and use it in building a church elsewhere. If our denomination is to keep pace with sister denominations in advancement, all the proceeds from the sale of such abandoned churches should be sacredly conserved for church building elsewhere. It should not be diverted to any other use, however good. We have not been able to recover from such churches the full amount we put into them. For example, in one state where we have rendered large assistance, more than forty churches have died and disappeared from our roll in as many years. We have recovered as much as possible from the properties, but are about five thousand dollars short of the amount put in. We have lately been giving special attention to this matter. During the triennium just closed we have settled more than seventy-five of these old accounts, and have recovered nearly $36,000.

Are There Too Many Churches?

Our country has a population of 91,972,267, according to the recent census, and 221,443 churches, an average of one church to four hundred and ten persons. It is estimated that the population has now reached about 97,000,000. Our group of churches, with others akin to us in polity, represents religious

democracy, believing that freedom in religion is safe, wholesome, and best adapted to the needs of humanity. This group of free churches contains about forty per cent of all the churches, and they average nearly a hundred families to each church. This surely is not excessive, especially in view of the steady and amazing increase of the population.

During the last decade 1,392 new Congregational churches were organized in places where they seemed to be urgently needed. No one familiar with the rapid development of our country can doubt the wisdom or necessity of this expansion of our church life. We ought to have established more rather than fewer churches.

It is true that in some communities there are more churches than are needed. In such cases it not infrequently happens that two or three of these do most of the religious work in the community, while the rest are small groups of people representing some peculiar doctrine which they wish to emphasize. No one can deny them liberty to flock by themselves if they prefer. But it is a pity that those who are in substantial agreement on the great essentials of religion should not be willing to work and worship together, so that we might have one or two strong churches in place of three or four weak ones. We are doing our best to secure this desired end. We have comity arrangements in many states with other leading evangelical denominations in which it is agreed that no one of them will encroach upon territory occupied by another party to the agreement. And exchanges are being consummated by which two churches are merged in one place to belong to one denomination, in exchange for a like union in another place to belong to the other denomination.

This Society exercises great care not to enter a field with its church building aid which is occupied by another evangelical church, unless it can be clearly shown that our field does not overlap or encroach upon the field of another church; and we seek especially to enter fields where there is no other church at all. There are thousands of such places in our country. The field investigation of the Home Mission Council recently revealed the fact that in a single western state there were more than 2,000 communities, large enough to have a post-office, where there was no religious organization or service of any kind.

The same condition exists to a greater or less degree in other states. Surely while such a state of affairs continues there is no reason to fear that we are over-churching our country. On the contrary, we have need to redouble our efforts in church-extension if we are to keep this a Christian country.

The Country Church.

The great majority of the people of this land live in the country. Their homes are on the farms or in the villages. They constitute the sturdy stock of the nation which gives it stability and enduring prosperity. We acknowledge our dependence upon them when we inquire anxiously about the crops; if they are abundant, the nation thrives; if they shrivel and fail, the nation is in distress.

It is a striking fact that the country population increased by nearly five millions in the last decade. In the last thirty years they increased by more than fourteen millions. The gain in the rural districts was eleven per cent, while the whole German empire, cities and all, increased only thirteen per cent during the same period.

The majority of our churches are country churches. Very naturally, therefore, the churches which we have aided have been largely rural churches. Their spires have pointed men heavenward from villages and small settlements all over our land. Usually they have not been strong enough to repay a loan, so that our aid for such churches has commonly been in grants, for the perpetual use of the churches while they maintain their life and work. All the gifts of the churches and their affiliated societies have gone as grants to such churches in their struggle to secure the needed house of worship as an expression of that fellowship which is the glory of our denomination. During the past three years we have paid out $256,602 in grants, most of them to such churches.

We can hardly overestimate the immense importance of these rural churches. Not only do they give comfort and inspiration to their own members, but they keep the moral standards of their communities up to a high mark, and they win to the service of the Kingdom multitudes of young Christians. Many of these go to the cities, and they carry from the

church of their youth the character, the ideals, and the devotion developed there. They pour tides of spiritual strength into the city churches. A large proportion of the pastors and officers and earnest laymen and consecrated women of the city churches were converted and trained in the country churches. We are thankful that we have been able to do so much for the country church, and we hope to do much more.

The City Church.

Thirty years ago more than half our present cities did not exist. More than thirteen hundred of them have been developed in that time, quite largely from the development of rural communities, and the people swarm in them. In 1900 the city population was fourteen and three-quarters millions; in 1910 it had jumped up to forty-two and a half millions.

In our days, the city church has also a unique importance. Modern industrial conditions have caused an astonishing increase of urban population, and our cities have grown at an amazing rate. The last census shows that we have in our country 600 cities with more than 10,000 inhabitants each. The rapidity with which we have become so largely an urban instead of a rural people is noteworthy, and we confront an entirely new set of perils and problems in city life. The concentration of people of many nationalities, of varied beliefs, habits, and resources, within the bounds of a single municipality, brings with it peculiar dangers both for the individual and the state. The forces of evil are intensified, and the excitements and temptations of the city lure multitudes to ruin. Nowhere is there greater moral and spiritual need than in our cities. The fate of our nation depends upon our making them loyal to the great principles and standards of life which our churches represent.

By means of our Loan Fund, from which loans are constantly going out to aid churches only to return, to go out again and again in similar aid, we have been able to do a large work in church building in cities. Twenty of our great cities now have city missionary societies to foster the young and struggling churches within their boundaries. They are doing a splendid work, not only in helping forward the erection of houses of

worship, but giving assistance in supporting pastors, and in other ways. The needs so far outrun their resources, however, that they find it necessary to call upon this society constantly to coöperate with them. In 1911 these city societies raised $100,620.98, of which $8,119.88 went toward church property. During the three years just passed, this society has assisted 31 churches in these same cities by grants and loans amounting to $106,290.

That we are keenly alive to the needs and opportunities of this city work is seen by what we have done in these growing centers of population.

We have helped to build in Birmingham, Ala.; Jersey City, N. J.; Dubuque, Ia., and San Diego, Cal., two (2) churches in each city.

In Springfield, Mass.; Springfield, Ill.; Worcester, Mass.; Buffalo, N. Y.; Ottumwa, Ia.; Lawrence, Kan.; Leavenworth, Kan.; Sioux City, Ia., and Berkeley, Cal.; three (3) churches each.

In Milwaukee, Wis.; Peoria, Ill.; Davenport, Ia.; Kansas City, Kan.; Topeka, Kan.; and Pueblo, Colo., four (4) churches each.

In Oakland, Cal.; Tacoma, Wash.; Wichita, Kan.; and Cincinnati, Ohio; five (5) churches each.

In Boston, Mass.; Philadelphia, Pa.; Pittsburgh, Pa.; Washington, D. C.; Atlanta, Ga.; Grand Rapids, Mich.; and Kansas City, Mo.; six (6) churches each.

In Des Moines, Ia., seven (7) churches.

In St. Louis, Mo.; Indianapolis, Ind.; and Portland, Ore.; eight (8) churches each.

In Omaha, Neb., and Lincoln, Neb., nine (9) churches each.

In San Francisco, Cal.; Spokane, Wash.; and Cleveland, Ohio; ten (10) churches each.

In St. Paul, Minn.; and Seattle, Wash.; twelve (12) churches each.

In Los Angeles, Cal., fifteen (15) churches.

In Denver, Colo., seventeen (17) churches.

In Minneapolis, Minn., nineteen (19) churches.

In Greater New York, thirty-four (34) churches.

In Chicago, Ill., fifty-two (52) churches.

Some of the 600 cities reported in the census of 1910 as having

more than 10,000 inhabitants have no Congregational churches. In the cities of this grade where the Pilgrim faith and polity is represented by our churches we have helped 708 of them with grants, loans, and parsonage loans. We have put into them $2,261,884. In addition to this, we have protected for the denomination under our mortgages and agreements $619,276 of Congregational donations given as "specials" to these churches. This work for city churches would seem to entitle us to be enrolled as a city missionary society.

A New Kind of Service.

One of the serious obstacles in the way of church prosperity is debt. This society tries to prevent debt by making one condition of its aid the paying off of all other obligations before our appropriation is sent. But other needs arise later, and presently a church finds itself seriously embarrassed by a crippling burden of debt which greatly interferes with its proper work. The Year-Book shows that 1,351 of our churches are carrying a total indebtedness of $3,500,746. We have recently been attacking this problem in the belief that hardly any greater service can be rendered to our churches than to assist them in sweeping away their debts so that they would be free to push their religious work with all energy. Our Dr. Newell has taken up this new kind of service in the Interior District with great success, and in the last two years he has helped 83 churches to get rid of debts amounting to $334,325.

We hope to continue this method of aiding the churches, but, as there are only fifty-two weeks in the year, and this has to be undertaken in addition to other arduous work, there is a natural limit to the speed with which all these burdens can be removed.

Needs and Prospects.

The appeals for our aid far outrun our resources. We have at present on our docket fifty requests for grants, fifty-six requests for church loans, and twenty-five requests for parsonage loans, or a total of one hundred and thirty-one applications, asking for $263,435. This is twelve times as much as we usually have for appropriation at any meeting, and the applications

keep coming in a steady stream. We are never in debt, because we only vote away what the churches and generous-hearted individuals send us; but the distress in the churches which have to wait long for our aid because of our too meager funds is often acute. We absolutely need at once the full amount of the apportionment from the churches for our grant fund, and a large increase of both our church loan fund and our parsonage loan fund, in order to give prompt relief to the churches.

Will the demand for such aid never cease? Not unless our nation stops growing, and our denomination stagnates and shrivels. As our group of churches expands and enlarges, the steady increase of the work which has characterized our history will go on. The prospect is for larger demands, and for larger gifts from churches and from individuals to meet the growing need.

CONGREGATIONAL EDUCATION SOCIETY.

The Congregational Education Society, the oldest of our national home missionary organizations, will celebrate its one hundredth anniversary in 1916, and a review of its eventful career will reveal how vital has been its connection with the development of Congregationalism in our country.

It has steadily aimed at producing the high-grade man and the high-grade institution.

During the past three years the receipts from churches, legacies, and other sources show an increase of $62,033 over the previous three years, while the contributions from churches alone increased $36,155.

Student Aid.

Six hundred and sixty-six students preparing for the Christian ministry received aid to the amount of $31,850.

One hundred and eighty-seven of these 666, or 27½ per cent, were foreigners, representing eleven nationalities, as follows:

Germans	37
Swedes } Finns }	30
Norwegians	29
Armenians	17
Slavic	25
Greeks	5
Bulgarians	4
Persian	1
Chinese	1
Japanese	38
Total	187

Four hundred and seventy-nine, or about 71 per cent of the total, were theological students, and the appropriations to eight theological seminaries for student aid were approximately as follows:

Andover, 10 students	$500
Yale, 20 students	1,000
Pacific, 28 students	1,400
Hartford, 59 students	2,950
Atlanta, 68 students	3,400
Bangor, 76 students	3,800
Oberlin, 89 students	4,450
Chicago, 149 students	7,400

The reason for the larger appropriations to Chicago and Oberlin is that they are carrying German, Swedish, Norwegian, Finnish, and Slavic departments for the men of these nationalities who are fitting themselves for the ministry to their own people in the Great Northwest.

Academies and Colleges.

Thirteen thousand five hundred and ninety-five dollars have been given to fourteen academies and five colleges.

In the West as in the East there is a great field of usefulness for the Christian academy and the Christian college.

High-grade secondary boarding schools have always found plenty of students, and their chief value consists that they help to raise the standards of scholarship. They are needed to complete the connection between primary education and the college. The gap between the two must be bridged both by the high schools and the Christian academy. Phillips Academy, Andover; Phillips, Exeter; Kimball Union Academy, Dummer Academy, Williston Academy, St. Johnsbury Academy, and many others have had eventful careers; have attained and are maintaining high standards of scholarship, thus assisting the colleges in raising their standards. Their line of graduates has gone out through all the earth.

New England recognizes its debt to its Christian academies that have sent their roots into the lives of the people.

The West will profit by the same sort of schools, and especially will it look to them for that body of wise, sober-minded, far-seeing, religious laity that help to make up the warp and woof of a democracy.

The Christian college has its own distinctive place whether in the East or West. Its mission is to lead the students to the sources of truth; to teach those ideals that make for noble

living; and to inculcate the tenets of human brotherhood which is the basis of democracy.

The years of feebleness of these young western colleges often seem long drawn out, but it should be remembered that they reach their maturity sooner than did the colleges of New England. For many years there was grave doubt whether Amherst would continue to live; Harvard looked to England for support for over one hundred years.

Through the generosity and foresight of Mr. James J. Hill, president of the Northern Pacific Railroad, large gifts of money are now being made by him to those colleges in the Northwest that are closely related to a religious denomination. He sees, what our fathers saw in early days, that a religious college would best thrive under the nurture and guidance of a religious denomination, and he is demanding such connection as a condition of receiving his gifts.

Congregational Pastors at State Universities.

Since the last Council the Society has been able to help in the support of either a pastor or student helper at Iowa State University, Iowa Agricultural College, California State University, Nebraska State University, Wisconsin State University, Kansas State University, Kansas Agricultural College, Illinois State University, and has offered help to Michigan State University whenever the pastor shall be elected.

The reports from these workers are most gratifying, showing that a long-felt want has been met. In one university there are 720 Congregational students; in another, over 500; and in another, 540, and so on.

The response of the students to efforts in their behalf is encouraging. They welcome the sympathetic approach and kindly fellowship of these pastors and helpers. The need of such work is real and pressing, and there should be a cordial support of the Society's effort in this new field.

These workers make the local church the center of their operations, using it for Sunday evening services and for courses of lectures on the "Life of Christ," "Social Teachings of the New Testament," "Missions," and other subjects, and as a social meeting place.

In one instance the university pastor hunted up and brought into the local church one hundred young men and women. Sunday-school classes of students are formed; student membership in the Christian Endeavor society is largely increased; students are visited in their rooms for the purpose of bringing them to a religious decision. Students are also sent out into smaller towns and villages to conduct religious or social betterment conferences.

In short, the Congregational university worker grips the student life of the university that properly belongs to his care, making himself the friend adviser, confessor teacher of the young men at a critical period in their careers.

The Society, therefore, earnestly commends this work to the support of pastors and churches; the Society should be able to employ the best equipped clergy for these pastorates and with salaries fully commensurate with their abilities and the im portance of the work.

Western Field Secretary.

Rev. Theodore Clifton, D.D., on account of ill-health, felt obliged to resign his position as Western Field Secretary after fifteen years of service. Dr. Clifton was the sole representative of the Society between Chicago and the Pacific Coast, and his labors extended over a vast field. He rendered most efficient aid to institutions in financial stress, and by public addresses and individual efforts succeeded in raising large amounts of money to save them for permanent usefulness.

His successor has not yet been selected.

Utah and New Mexico.

The fourteen schools in these two states are working in a militant atmosphere. From the standpoint of two religions, at least, they are not wanted, and there would be great rejoicing if they would strike their tents and silently steal away.

The people, however, for whom these schools are maintained are earnest and loyal friends and would deplore their departure.

Both the monarchical and oligarchical forms of religion are, and always have been, hostile to a religious democracy.

The two orders cannot amalgamate; they may dwell side by side, but they do not fuse.

In that fact the Education Society sees its mission in Utah and New Mexico, and its steady endeavor is to give liberty to the captive mind and broaden the religious horizon of the hundreds of youths now enrolled in its schools.

There are gratifying signs that the long years of educational work in both these states is bearing fruit. First in a growing independence among the youth of Utah who are daring to think for themselves, and in the insistence of the people on more and better schools even in face of the hostility of church authorities.

In New Mexico, the continual neglect of the people by the Romish church is bringing out in sharp contrast the devotion, self-sacrifice, and tolerance of the Christian teacher, and the young people are inquiring into the merits and tenets of Protestantism and are awakening to a sense of the importance of education. One Mexican father with his children drove 285 miles to one of our schools.

Another important fact to be remembered is that the line between New and Old Mexico is imaginary and that the United States Mexican has the same blood, superstitions, and religious customs as his brother to the south of him. Therefore what ideals and training we give the upper Mexican will in time be felt by the lower Mexican, and the woeful history of Mexico during the past few years is a piteous appeal to the Christian church to carry south the glad message of the Gospel and the teaching of human brotherhood.

For the present at least Congregationalists may well turn their eyes to the South and increase their contributions and interest in this needy field.

Gentlemen of the Council, in view of the general present-day movement toward more complete, better directed, more widely diffused education in our land, the work of the Education Society comes into clearer view and more vital importance. It is in accord with the most enlightened spirit of the times in that it deals with the young and inculcates the ideals of religion.

Whatever modifications may take place in our educational policy in coming years, whether there be one or two educational societies, the fundamental fact will not change that there is

need of a forward movement of our Congregational educational forces; of a renewal of our faith in the evolutionary process that goes back of the foundation of the Christian Church and is coordinate with the process of creation; of a belief that as a denomination Congregationalists are fitted, by tradition and training, to help on this spiritual evolution, and that wherever under the flag a school of any description is needed, from the kindergarten to the highest professional or technical institution, the educational forces of Congregationalists are ready to render assistance. The Education Society of the denomination should be big enough to know no creed or race or social condition, but wherever there are darkened minds, ill-trained wills, and prejudiced spirits, there are the Macedonias calling for the institutions of whatever name that bring light, strength, and peace.

STATEMENT OF THE AMERICAN MISSIONARY ASSOCIATION.

In this good year of our Lord, the jubilee year of the emancipation of the American negro, the courts have pronounced on the Baltimore segregation ordinance forbidding white people and black people to live in the same areas of the city. They call it technically invalid but legally tenable. This opens the way for the Ghetto in America. Florida has forbidden white people to teach negroes in schools. No state has ever gone so far since the slave codes. Something is happening in Washington which we hesitate to characterize, but the Atlanta *Constitution* says, "Segregation of blacks and whites in all government work is rapidly being put into operation in all executive departments of the government." California has denied the right of land ownership to Orientals. The City College of New York has had one of its fraternity charters revoked for the scarcely veiled reason that most of its students are Jews. We have been close to war with Mexico over matters which at the bottom are largely based on mutual contempt. These facts testify to the abiding moral problem which is the life of this Association. Perhaps we ought to refuse to catalogue our activities or report our finances until we have reminded ourselves that the American Missionary Association at the first was not a benevolent board nor an ecclesiastical agency, but a fighting fellowship in behalf of a great cause. Perhaps even now our chief function is not the carrying on of particular missions, but persistent testimony to high convictions about human brotherhood. At any rate, we have a fundamental task left, the events of the past year being witness.

We render a full account of our stewardship to our constituency in a detailed annual report. This brief survey attempts only to give a compressed account of some outstanding phases of our service, with a few statistics, and a brief discussion of more immediate issues. Its treatment is annalistic, and its design to give the student of our records an easy means of com-

parison from year to year. For the present year, this survey stands also as our report to the National Council.

EDUCATIONAL MISSIONS IN THE SOUTH.

Schools.	Negro.	White.
Theological	2	1
Colleges	5	1
Secondary	23	3
Elementary	8	3
Ungraded	23	..
Affiliated	4	1
	65	9
(Pupils.)		
Theological	161	47
Collegiate	353	30
Secondary	1,718	250
Elementary	9,337	1,326
Special	528	22
Totals	12,097	1,675
Increase over 1911–12	144	32

Last year, we noted a considerable decrease in the enrollment of our schools, and judged that it was largely due to the particularly inclement winter of 1911–12, and that it would be largely temporary. We anticipated, however, as in previous years, a permanent decrease of enrollment in the lower grades. Our forecast seems to have been justified by the statistics of this year, showing a net gain of 144 pupils in the negro schools and 32 in the white. This is coincident with the loss of 225 in the lower grades, which is overcome by an increase of about 400 in high school and higher departments. In brief, the figures mark still further the tendency of our schools to become institutions of advanced grade, to approximate the ideals in which they were founded, and to justify their somewhat ambitious names. There are a good many exceptions, but on the whole the development of elementary education in the South gives us the right increasingly to leave that work to the public schools.

Among notable specific gains, we note the large increase of college students in Tillotson College and Straight University;

the vastly improved financial condition of Tougaloo University; the remarkable showing of Talladega College in profitable agriculture, and the recognition by government inspectors and the white community that it has solved some of the acute problems of farming for the entire region; the extension of the agricultural service of Tougaloo University by the organization of local farmers and the establishment of boys' corn clubs; and the promising local hospital movement at Greenwood, S. C. An increase of nearly $6,000 in tuition receipts was a decisive factor in preventing debt on the current year. This was the largest item of gain in the field of support.

On the side of technical education, a period of experiments has culminated in the establishment of a variety of standard courses of instruction, and the more precise definition of school ends and requirements. These have had general acceptance by our workers in the field, and have notably toned up the schools. Our efforts in this realm have had the attention and coöperation of similar agencies for negro education.

With our more developed type of education, and especially with our increased vocational emphasis in many schools, administrators of greater technical training than some of the older generations of missionaries had, have become necessary; and it is natural they should be more largely men. The tendency in this direction has been especially strong in a year marked by the passing of an unusual number of our older workers, and the necessity of securing new ones.

One of the most serious barriers to the elevation of backward groups is the fact that they generally live in houses which make decency difficult or impossible. In gathering their children out of such houses into mission schools, the Association creates another housing problem. We tacitly promise to furnish accommodations which will make decency more easy; but our success is getting challenged in recent days. With their rising standard of living, students and parents are objecting to some of our schools and dormitories on the ground that they are not so good as they have at home. Even the belated but rapidly awakening South not infrequently demands in the name of the law that we create better physical conditions for our missionary work. Thus, extensive sanitary improvements have been required this year by the Macon and Albany

(Georgia) boards of health. Charleston, S. C., now demands similar changes, while Memphis compels absolutely fireproof construction in the new Le Moyne Institute school building.

In view of these tendencies, it is an embarrassment and humiliation to the Association that it has not yet been able to provide everywhere these minimum requirements of decent collective living which everybody recognizes, viz., an unquestionable supply of pure water, reasonable safety from fire, proper disposal of sewage, so as not further to contaminate the soil in a hookworm-ridden section, and adequate privacy in living quarters. To these minimum requirements some of us would add a little vestige of beauty, as every soul's inalienable right.

It is the attempt to meet these requirements which gives chief significance to the recent building operations of the Association. New or enlarged dormitories at King's Mountain, Greenwood, and Cappahosic, the erection of faculty cottages in order to relieve overcrowded dormitories at Brick, and the extension of the water system at Fessenden are steps in the right direction taken during the past year. Yet not one of the larger institutions, save Talladega College, has at all adequately met these requirements as to physical plant, and there is hardly a rural school which does not fall woefully short of them.

Is it too much to ask that the new social conscience toward the housing problem may be extended to the institutions which try to teach decency in home living and that large funds be made available for school plants? A chance visitor last winter repaid the hospitality of Beach Institute at Savannah, Ga., by a check for one thousand dollars for betterments there.

The habit of coöperation with Southern white men of vision and good-will, and with other agencies of missionary service is so old and firmly fixed that we do not always think to record it. We have had unusually notable and delightful experiences in such fellowship during the past year. Hopeful plans of larger and more practical phases of fellowship are under way in connection with local boards of trustees, the coöperative activity of other national boards and agencies, and through the Home Missions Council.

Church Work in the South.

Number of churches	181
Ministers and missionaries	107
Church members	10,746
Total additions	762
Sunday-school scholars	8,350
Benevolent contributions	$3,923.77
Raised for church purposes	$51,183.27

There is a slight decrease in number of commissioned workers, in membership, additions, Sunday-school enrollment, and benevolence. In these respects, our reports read quite like the Congregational Year-Book. We should like to have done better than the rest of the denomination.

New churches have been organized at Oak Grove, Ga.; Burlington, N. C.; Gueymas, La.; and Runge, Tex.; and work rehabilitated at Rankinville, N. C.; Columbia, S. C.; and Boley, Okla. The extension of Congregationalism among the negroes is being supported aggressively, and its spurious forms guarded against. Too much of our "spontaneous Congregationalism" in the past has originated in Methodist and Baptist quarrels. A negro pastor, arguing in behalf of a new Congregational church in North Carolina, writes: "Three quarters of a mile from the depot there are more than nine hundred negroes; no white people in the place. It has two schools, *seven well-built churches, paying an average salary of $150 per year*, two small negro stores," etc. It is needless to report that we did not enter into this abundant opportunity for an additional Congregational church.

We record with thankfulness the decided tendency toward self-support from within the negro churches, enforced by the strong sentiment of their leaders. Anniston, Ala., and Charlotte, N. C., are just on the edge of achieving such financial independence, and others are on the way. As a group, the negro churches raised five thousand dollars more for church expenses than last year. The majority of negro churches, however, are still overwhelmingly dependent. Ordinary Congregational precedents fail in the financial development of their life. Thus, the national Home Missionary Society probably pays an average of one third of the support of pastors under its commission; the A. M. A. pays two thirds. The Church

Building Society expects to pay not more than one third of the cost of church buildings in which it assists; this Association must usually pay two thirds. In brief, financial proportions have just about to be reversed in our denominational coöperation with these churches. Shall denominational control follow the same proportions; or shall the denomination give more money and relatively less control to negro churches than to any others?

No one can deal with the hopes and aspirations of these churches without feeling that their initiative and self-consciousness is something to be touched reverently. Their religious genius includes fresh and unexplored spiritual potencies. It is a stream of grace newly sprung from the Source of all grace, from which uniquely interesting expressions are to be expected. It is easy to feel in the collective religious life of the negro churches the presence of a very holy thing, but not so easy to follow this gleam out into particular methods of coöperation. We believe in the negro churches, in the negro churches as vitally Congregational, and in their Congregational development from within. On the other hand, the financial contacts which effect this process include a good many perplexities in which the Association needs sympathy as well as the churches.

We cannot escape a profound pedagogic responsibility. Our duty of leadership is just as holy as theirs of self-development. We must stubbornly insist upon vital if not conventional Congregational standards, and it is into the reality of freedom, and not its mere semblance, which we are bound to lead this people if we can.

Indian Missions.

Churches	22
Stations and outstations	19
Church members	1,266
Sunday-school scholars	488
Benevolent contributions	$1,760.02
Raised for church purposes	$1,701.14
Missionaries and evangelists	34

Santee Normal Training School, Santee, Neb.

Instructors	17
Pupils	141
Boarders	113
Correspondence pupils	158

Most of the Indian mission fields of the Association are no longer in "Indian country" exclusively or dominantly, but rather in white country in the making, in which Indians live in small communities and on individual lands. While strongly resisted by aboriginal habits, this fixing of a particular family on a particular spot of ground as home is increasingly accepted. From cattle raising on the open range, the Sioux are being forced into farming on the fenced acreage. This transition is being greatly complicated by the still equivocal status of the Indian before the law, and by the amiable, hesitant, and changeable paternalism of the Government. The Government holds the proceeds of the sale of surplus reservation lands, and the income from timber, oil, and mineral rights for the benefit of the Indians, who thus suddenly find themselves in the position of the idle rich, living upon an unearned increment, subject to the downward pull of primitive vices, and without the normal incentives to industry. It is a heavy handicap to place upon a morally bewildered people, and under it the Indian is waging a still dubious battle.

The new order of things in the Indian country is compelling missionary work to reconstruct itself geographically. The railroad and the town are making the map over again — frequently twice over. As a consequence, the missionary headquarters of the Standing Rock reservation was changed two years ago, and that of the Rosebud reservation during the past year. Moving the Cheyenne River heaquarters is now under consideration. These questions of location, of property, and of new buildings have had large attention, and have involved increased financial outlay. Our missionary lands, meanwhile, have greatly increased in value, and will in the long run constitute a considerable working endowment.

Government institutions, as well as missionary, are responding to changed geographical factors, and are in turn becoming a secondary influence in remaking the map of missions. Thus the closing of the Grand River school, two years ago, threw all the older children of the Standing Rock reservation into a government school wholly under Catholic dominance. For two years, we have attempted to minimize the difficulty by transporting our mission children the long distance to Santee.

Now, however, we are opening a school for the younger children at Fort Yates, with an excessive enrollment.

Some of the best recent work of our missionaries has been in connection with the incoming white populations in their frontier isolation. Especially strategic has been their influence upon newly founded institutions, shaping them so as to recognize and provide for the Indians as fellow-citizens, and thus making for the health and peace of the two races who must henceforth live in close and intimate contact. Cordial response has been shown by the incoming white population to these efforts. In our most recent field — Modoc County, California — the work for the Pitt River Indians and the white settlers has been conducted under common leadership in connection with the State Congregational agencies, and with such good results that the work will be enlarged during the coming year.

Our long-established comity with the Presbyterians in the Dakota Indian work has now developed into active coöperation in a Bible training department in the Santee Normal School. The Presbyterian Board will erect a building for the department, and furnish the additional teaching force. This movement expresses the conviction of the Indian workers that a higher grade of leadership in the native ministry is a supreme necessity in these perplexing transition years. That such leadership must be economic as well as spiritual is indicated by the large place occupied by agriculture and social questions in the " Bible training " curriculum.

Porto Rican Missions.

Ordained American missionaries	3
Native workers	9
Churches	11
Membership	595
Benevolent contributions	$136.78
Outstations	24
Lady missionaries	4
Teachers in Blanche Kellogg Institute (additional)	7

Enlarged church and community work has been carried on in Santurce in connection with Blanche Kellogg Institute with great success. An especially designed settlement house was erected during the year. An additional social worker is just on

the field. The educational work of the institute is also strengthened.

The erection by the Church Building Society of a parsonage building for the Fajardo mission headquarters completes a most excellent plant, and a similar parsonage for the Humacao district headquarters is just being begun.

The medical mission has been temporarily discontinued, pending the erection of suitable residence and hospital buildings. We report, with great regret, that appropriations which would have partly housed this work had to be turned back into the treasury in order to avoid debt on the past year. Consequently, we must begin all over again the wearing struggle for funds, and this in the face of the physical breakdown of new missionaries who might have been protected by proper medical care. Without this branch of the service, we can neither serve the people nor save our own workers. Its delay is in every way expensive.

French observers have recently commented upon the growing unpopularity of Americans in Panama, ascribing it to our characteristic national bumptiousness. We are not loved in Mexico. In Porto Rico, hitherto, we have been tolerated because of the economic prosperity that followed the flag. Now, however, tariff changes have greatly crippled the sugar industry, bringing about the failure of great factories in our district. Everywhere, the cry of "hard times" is heard, and hard times, should they continue, could hardly fail to issue in political discontent, making for estrangement between the island and the nation. Themoral strength of our successes in Spanish America is yet to be tried by fire, and we shall need all the ties of Christian brotherhood which missions can forge against that day.

Oriental Missions.

Churches	13
Members	823
Additions	129
Enrollment in mission schools	951
Workers (white, 23; orientals, 20)	43

Another race has come under the ministries of the Association this year in connection with an interdenominational evangel-

ism for Hindus which it has partially supported and directed during the past year. Pathetic and miserable indeed is the state of this intensely religious people in a land and under conditions which inevitably destroy their religious restraints, and generally forget to substitute any better ones. Their scattered location and small numbers (about four thousand in all) render institutional work for them difficult, but we are able to avoid at least the reproach of total neglect. Sentiment varies in California as to their desirability as immigrants, even in small numbers.

Interdenominational movements have characterized the Japanese work also, accentuated doubtless by a certain new assertiveness on their part, growing out of — or at least coincident with — recent political agitation on the Pacific coast. With highly educated leaders, a strong Christian press in their own tongue, and the consciousness of administrative capacity, the Japanese will doubtless increasingly control their own affairs, while expecting and seeking denominational aid. Their evangelistic spirit is very strong, and we gladly accord it freedom, and the right to its own characteristic expression.

While the Chinese are slower to show initiative, the stimulating effects of recent tendencies in China continue to manifest themselves. Material equipment has been decidedly improved. The Chinese in San Francisco and vicinity have secured a special evangelist from Canton, bearing all the expense of his support. He was converted in a mission which they themselves are maintaining in China. We recommend this method of securing pastors to other churches!

After the California alien land law was passed, we read in the papers that the Japanese on the Pacific coast were about to employ a publicity agent to combat the prejudice of the American people. It turns out that their plan for a publicity agent means the employment of some Christian man to go about in their behalf as a mediator between the races. They propose to secure him through the Christian organizations on the coast, and to unite the Japanese of all faiths in his support. The Japanese believe that real Christianity is the solution of the race difficulties, and are looking as never before to our Christian agencies for help in this monumental task.

The church at Cape Prince of Wales now numbers 114 members.

Alaskan Missions.

After the loss of building material for two successive years by wreck at the stormiest point on the American continent, we rejoice to report that the new Prince of Wales chapel is now being erected. The striking decrease in the white population in Upper Alaska during the past decade (Nome shrunk from fifteen thousand to two or three thousand people, and is just now further depopulated by storm), and the increase in native herds has reduced to almost zero the demand for reindeer meat. Consequently, the mission herd has begun to prove an expensive adjunct to our work. We have succeeded so well in disseminating the reindeer industry that its maintenance by us is probably no longer desirable.

The medical work with Wales as a center continues with increasing usefulness, and the missionaries are greatly blessed in this remote and lonely field by the coöperation of earnest Christian teachers in the government educational service.

Hawaii.

The energetic and wise administration of the Hawaiian Evangelical Association has been continued during the year. The American Missionary Association, coöperating with and acting through the Evangelical Association, effects results more important than could be secured except by such coöperation. The Hawaiian churches have gained encouragingly, especially through additions on confession of faith. The membership now of the native Hawaiian churches is 5,046. The sobering fact with reference to our Hawaiian churches is that the Hawaiian ministry is being steadily depleted. During this past year two men in the active ministry have died, two have relinquished their work on account of disability, and one has withdrawn from service. Practical and aggressive union churches are evidences of the increase of the spirit of Christian fellowship. The work among the Chinese and Japanese has advanced with hopeful increase. The islands are so largely dependent upon the price of sugar that there has been serious anxiety concerning the present condition of the tariff. On the whole, the Hawaiian work, both in school and church, is advancing with steady but quiet progress.

Bureau of Woman's Work.

The women's state organizations have continued their co-operation with the American Missionary Association in contributions amounting to $30,317.12, which, with the additional contributions of $2,578.76, — mostly specials directly from women's local societies, — makes a total of $32,895.88 to the credit of woman's work in this field of the A. M. A. The amounts given through the state organizations are now very largely available for the regular appropriation of the Association, and, so far as thus available, have been counted on church apportionment. These contributions through the state unions have been assigned according to their request to specific schools and missionaries to which their interest has been turned, and in so doing they have been brought into relation with twenty-eight schools and missions in the A. M. A. field. In their direct support of missionaries they have sustained twenty-one in the South among the negroes, thirteen among the southern mountaineers, twelve among the Indians, and four in Porto Rico, a total of fifty designated representatives with whom they have been in correspondence through the A. M. A. Bureau of Woman's Work. In reporting this financial aid we would recognize also the benefit to the work through the activity of women in their missionary work in the churches, and that they are entering more and more into the true meaning of coöperation with the Association in the study of its work and recognition of its needs.

The retirement of Miss D. E. Emerson from the secretaryship of the Bureau of Woman's Work, the committee reports with sincere regret. Miss Emerson has been secretary of this department for thirty years, and it has really assumed its large proportions under her skillful and wise administration.

Mrs. F. W. Wilcox has been elected by the Executive Committee as secretary of the Bureau of Woman's Work for the ensuing year, and has immediately taken up the duties of the office.

Endowment Campaign.

In accordance with the resolution adopted at the annual meeting at Buffalo, one year ago, the Executive Committee promptly undertook the development and execution of a plan

for the raising of an Emancipation Jubilee Endowment Fund of one million dollars for the higher educational institutions connected with the Association. Early in the year Mr. Harvey L. Simmons, of Brooklyn, N. Y., was elected Associate Secretary, in charge of the campaign. The committee issued its appeal for this million-dollar offering, asking all pastors and laymen to rally to the aid of the educational work of the Association. Subscriptions were to be made to a particular institution should a donor so request, or to the general fund to be divided *pro rata* among the six institutions according to the division determined upon by the committee, as follows: Fisk University, $250,000; Talladega College, $150,000; Tougaloo University, $150,000; Straight University, $150,000; Tillotson College, $150,000; Piedmont College, $150,000. It seemed wise to at first give particular attention to Fisk University, with the purpose of completing the fund which the trustees of that university must complete by June 1 of this year in order to secure a large conditional gift from the General Education Board. That task was accomplished and a little more; the Fisk fund was saved, and a total of $218,645 of the million-dollar fund secured. Faculty, alumni, and students of the several schools are making generous contributions, as well as the colored churches North and South. For instance, at Fisk they pledged forty-five thousand dollars, one fourth of which has been paid in. The committee must now address itself to securing the remaining $781,355, not an easy task, but one that can be accomplished if the Christians and patriots make the generous response to the opportunity and privilege here offered of which they are capable. A renewed appeal to the church is now made with both hope and confidence. The Association faces a real problem in connection with this part of its educational work, and needs to be relieved at once from the serious embarrassment which it faces on account of the rapid growth and enlargement of the past few years.

Financial.

In the report from the treasury department rendered by Treasurer Hubbard last year, he feelingly expressed gratitude and thanksgiving that there was a small balance on the credit

side of the account. In making the report this year, the committee expresses gratitude that the balance on the debit side of the account is so small.

As has been set forth in other parts of the report, the year has been one of peculiar anxiety and stress. Despite this fact, by economic expenditures and united and earnest effort, there is only a small deficit.

The current receipts for the year were $441,551.15, and the expenditures were $442,173.50, making the debit balance on the year $622.35. Deducting from this amount the credit balance of last year, $299.61, leaves a net deficit of $322.74 on the year. Below are given the receipts and expenditures for the twelve months compared with the twelve months of the previous year.

It will be seen from the report of donations during the year that they have increased to the amount of $2,292.41 over those of the previous year. A closer analysis of the sources of these donations shows that the churches in their stated collections have decreased to the amount of $1,909.75; the Sunday-schools have shown a considerable increase, and the Women's Societies have shown a wholesome gain of $1,172.68.

The amount received from legacies was slightly less than that of the previous year, showing a decrease of $212.36.

An interesting feature of the financial statement is found under the designation of Individuals. The gifts from individuals show an increase of $2,274.89, as compared with the preceding year. It has been feared that the pressure to secure larger gifts from the churches might bring into the church collections considerable sums which had previously come as individual gifts. This year, however, the individual gifts have slightly increased.

Under the reserve legacy plan all undesignated legacies over one thousand dollars and under twenty-five thousand dollars are divided into three parts, one third being expended on the current year, one third on the next year, and the other third on the third year from the date at which the legacy is received. This is a conservative method, and furnishes a balance during a series of years.

The Conditional Gifts, as they become available, are divided into three parts, according to the Reserve Legacy Plan.

CURRENT RECEIPTS AND EXPENDITURES FOR FISCAL YEAR ENDING SEPTEMBER 30, AS COMPARED WITH THOSE OF THE PREVIOUS YEAR.

Receipts.

	1911–12.	1912–13.	Increase.	Decrease.
Donations:				
From churches	$99,054.11	$97,144.36		$1,909.75
From S. S.	9,360.11	10,113.65	$753.54	
From Y. P. S. C. E.	2,012.48	1,668.15		344.33
From W. M. S.	29,163.53	30,336.21	1,172.68	
From other societies	10.00	8.89		1.11
Total	$139,600.23	$139,271.26		$328.97
Individuals	70,429.71	72,704.60	$2,274.89	
Total	$210,029.94	$211,975.86	$1,945.92	
Conditional gifts	9,545.05	10,033.33	488.28	
Joint campaign	143.18	1.39		$141.79
Total donations,	$219,718.17	$222,010.58	$2,292.41	
Legacies	110,654.65	110,442.29		$212.36
Total	$330,372.82	$332,452.87	$2,080.05	
Income	27,721.26	28,760.30	1,039.04	
Tuition	67,587.07	73,387.98	5,800.91	
Slater Fund	7,000.00	6,950.00		$50.00
Total receipts	$432,681.15	$441,551.15	$8,870.00	
Expenditures	417,862.98	442,173.50	24,310.52	
Cr. bal. on the year	$14,818.17			
Dr. bal. on the year		$622.35		
Cr. bal. on previous year		299.61		
Dr. bal. on previous year	14,518.56			
Cr. bal., Sept. 30, 1912	$299.61			
Dr. bal., Sept. 30, 1913		$322.74		

An encouraging feature of the financial report which friends of the Association will appreciate is the increase of $24,310.52 in the reinforcement of the work. Buildings have been erected and improvements made at various points, and this increased expenditure has been met and has added to the efficiency of the mission work.

THE DANIEL HAND INCOME ACCOUNT.

Balance on hand October 1, 1912		$441.93
Income for the year was		70,825.94
Making a total of		$71,267.87
The expenditures were		69,698.15
Leaving a balance in hand of		$1,569.72
Income for special objects not in current receipts was as follows:		
Income for African Missions paid to the A. B. C. F. M.,		$3,865.62
Income for Berea College		224.84
Income for Atlanta University		494.65
Total special income		$4,585.11
The following endowments were received:		
The Brown Fund for Colored People, additional		$175.00
From "A Friend"		100.00
Wm. F. Merrill Memorial Fund, additional, securities valued at		6,916.00
Caroline M. Martin:		
For Demorest, Ga.	$2,000.00	
For Santee, Neb.	2,000.00	
For Memphis, Tenn.	2,000.00	
For Austin, Tex.	2,000.00	
For Clinton, Miss.	2,000.00	
For New Orleans, La.	2,000.00	
For Enfield, N. C.	2,000.00	
For Evarts, Ky.	2,000.00	
For Santurce, Porto Rico	2,000.00	
For Cotton Valley School, Ala.	2,000.00	
For Fessenden, Fla.	2,000.00	
For Marion, Ala.	2,000.00	
For McIntosh, Ga.	2,000.00	
For Kings Mountain, N. C.	2,000.00	
		28,000.00
Total for endowment for current work		$35,191.00
Daniel Hand Endowment Fund:		
Estate of Daniel Hand		5,104.00
Total		$40,295.00

SUMMARY OF RECEIPTS FOR THE YEAR.

Current work	$441,551.15	
Current work, income Daniel Hand Fund,	70,825.94	
		$512,377.09
Income not in current receipts		4,585.11
Endowment funds	$35,191.00	
Endowment funds, Daniel Hand	5,104.00	
		40,295.00
		$557,257.20

RESERVE LEGACY ACCOUNTS.

Amount for current work, 1913–14	$54,868.61
Amount for current work, 1914–15	19,228.60

RESERVE CONDITIONAL ACCOUNTS.

Amount for current work, 1913–14	$8,700.00
Amount for current work, 1914–15	2,666.67

The conditional gift plan appeals especially to those who have the interests of the Association at heart, but desire to have an income from their funds during their lifetime. In making donations under the conditional gift plan, the friends know that their remembrances of the missionary work are safely guarded and they are assured of a regular stated income, and at the same time know that the amount of their gifts goes straight into the treasury of the A. M. A., according to the desire of the benefactors. We call the special attention of our friends to the conditional gift plan in aiding the work of the A. M. A.

Among Our Constituents.

The deep and profound sympathy expressed to the Executive Committee and officers of the A. M. A. has been very greatly appreciated. The year has been one of peculiar sorrow and anxiety. It seems almost incredible that, in the immediate group of those connected with the work of the A. M. A., no less than fourteen have fallen by death during the last twelve months. Among those who have been taken away were men and women prominent in the work and counsels of the A. M. A. and of inestimable value. Appropriate memorial services have been held at this annual meeting, and words of appreciation and honor have been spoken. The anxieties and sorrows of

the year have been widely felt throughout the entire constituency of the Association. Those who remain in the work have not sat down to weep under the bereavement of these months, but have sought to reinforce the work and to accomplish with the lessened force all that could be done.

The financial exhibit of the year is fairly encouraging. The duties of the office of treasurer were laid upon a corresponding secretary in addition to his work in the secretarial office. The Committee on Finance, as well as that on Support, were called to additional labor and responsibility through the limitation of the force of active officers.

Despite these embarrassments and perplexing difficulties, the work has been carried on with encouraging success. The report in the mission fields already recorded is one of cheer and progress.

The increase in the amount received in the treasury from donations and legacies is $2,080.05. In the analysis of these receipts it is shown that the churches, in their stated collections, have not quite made up the sum of their gifts of the year before. The Sunday-schools have increased a considerable percentage, and the women's missionary organizations of the churches have also shown a wholesome gain.

Certain movements under the direction of the Association are especially significant and interesting. Lincoln Memorial Sunday, established by the A. M. A. in 1894, has been steadily increasing in importance to the Sunday-schools and to the Association. The literature prepared for the study of Lincoln's life and period, giving the emphasis to the value of Christian patriotism, has been in wide demand. During the last few years, exact records have been kept, and it is shown that more than 519,000 young people and children have kept Lincoln Memorial Sunday under the suggestion of the A. M. A. It is to the honor of our Congregational fellowship also that this celebration, introduced by our denomination through the A. M. A., has been adopted by those of other Christian denominations, and that they, too, find it a day of unusual interest and value.

Indeed, beyond the limits of our church fellowship of all denominations, Grand Army Posts and Chapters of the D. A. R. and many women's auxiliaries to the Grand Army, have taken

up the keeping of a memorial day, and have frequently used the literature published by the Association for study and inspiration. The value of such a day, calling attention to the unique and rugged honesty of Abraham Lincoln, the needs of the people from whom he came in the American highlands, and the people who were freed by his magic pen in the Southland, and those who came into Christian consideration of the nation on the western prairies can hardly be overestimated. It mingles patriotism and Christian instruction attractively and impressively. The financial results of Lincoln Memorial Sunday have been the free-hearted contribution of many of the young people amounting to many thousands of dollars to the Association.

We acknowledge with gratitude the increasing appreciation of our constituency in the rapid growth of the work of the A. M. A. Thoughtful citizens are giving their attention to the care of Oriental immigration as never before. The Hindus, added to the other elements of the Oriental problem under our own flag, are attracting wide attention. They are not so numerous as yet, but present many elements of difficulty in the effort to incorporate them within our own body politic. The constituency of the A. M. A. are recognizing the fact more and more that these problems of Oriental immigration and residence, both in continental and insular United States, are perhaps the most profound and difficult and pressing of any problems of national or Christian development.

The presence of the disease known as the "hookworm" among the Hindus and Chinese, in which it has been discovered that a large percentage of the Hindus are infected, presents a condition of sanitation which cannot be neglected. The reports from the California Oriental Mission, with whom the A. M. A. coöperates on the Pacific slope, will be read with great interest. They demand very careful attention, and must bear heavily upon the responsibility of the A. M. A. in the future.

In this report of last year the following statement was made: "One thing is far better than a year without debt, and that is a year when we have met not only unavoidable obligations, but have fairly assumed the responsibilities of the advancing Kingdom. For this more splendid triumph let us rally and go forward." It is disappointing to be obliged to acknowledge

that the year which has just closed did not realize this full vision. There is still a vast amount of work demanded in the field of the A. M. A. just beyond the reach of its possibilities on account of the inadequate support which it receives. There is no work more imperative and immediate than that among these millions of our most needy American citizens.

CONGREGATIONAL HOME MISSIONARY SOCIETY.

Triennial Statement to National Council.

REV. HUBERT C. HERRING, D.D., SECRETARY.

During the period to be considered, the National, State, and City Home Mission organizations of the denomination have maintained an annual average of 1,743 missionaries under commission serving an average aggregate of 2,481 churches and missions and maintaining 2,334 Sunday-schools. Of these aided churches, 401 used languages other than English, speaking a total of 23 languages. New churches were organized at an average rate of 139 per year, and new houses of worship erected by aided churches to the number of 101 per year. Parsonages built were 42 per year, churches coming to self-support were 92 in number each year, and those who having attained self-support were compelled to ask renewed aid averaged 60. In a general way the above figures as to churches and Sunday-schools represent a slight increase, while the number of missionaries remained about the same. The roll of foreign-speaking churches was considerably enlarged. New organizations and new churches were substantially the same from year to year, with a slight increase in the number of churches coming to self-support. The number asking renewed aid showed a marked increase in 1912, owing mainly to drought in the West.

The average annual income for the last three years of the National, State, and City societies taken together was $582,539. The average for the National Society was $259,554.

Outstanding Features.

The past triennium has seen the full development of the plan of federated relationship between National, State, and City societies which was inaugurated six years ago. The results have been highly gratifying. There has been thorough-going coöperation, and, it is believed, a marked increase of efficiency.

The midwinter conference held each year, in which directors, superintendents, etc., to the number of about sixty, take counsel together concerning all aspects of their common task, has become a central feature of the year. As an agency making for mutual understanding, for the training of new officials and for initiating concerted plans, its importance can hardly be over-estimated.

The society has continued the policy of concentrating effort upon regions already entered, in contrast with that of opening new territory. Until greatly increased resources of men and money are at hand, the intensive cultivation of old fields takes precedence over the annexation of new ones. In line with this policy, new church organizations have been rapidly formed in states like the Dakotas, Montana, and Idaho, while requests to enter Nevada and to extend our work in Tennessee, Kentucky, etc., have been declined.

There has been a marked development in the publicity methods of the society. Through increased use of the stereopticon, the printed page, the chart, and the "demonstration," it has sought to inform its constituency more fully as to the facts bearing on home mission work. The cost of this enlarged publicity effort has not been markedly greater than hitherto, owing to the reduction in the deficit of *The American Missionary*, and other economies.

The society has borne its full share in the extension of interdenominational activities which has marked recent years. The Neglected Fields Survey, the institution of Home Mission Week, the coöperative plan now on foot for cultivating the immigrant field, and other lesser features of concerted effort, have had its active support. There is every reason to believe that the end of sectarian competition in home missions is not far away.

There has been a steady endeavor to escape the bondage of routine, and both to understand and meet the new responsibilities which changing conditions force upon us. It may be of service to give a brief analysis of the types of service which now confront home mission forces. There are five clearly defined fields. In some degree they overlap, but each has its own peculiar problems and demands. The first of these is found among —

The Belated Races.

The negro, the Indian, and the isolated mountain dwellers in the Appalachians, with some smaller groups, both in continental United States and its dependencies, have placed upon the Christian church an unescapable duty and a wonderful opportunity. By a very happy outworking of providentially guided events, this field is in our denomination entrusted to a special organization, the American Missionary Association, whose sixty years of splendid achievement are among our grounds for denominational pride. No measure of support which it may receive can outrun the vast responsibilities which it carries.

The Frontier.

The second type of service is found in the historic realm of home mission effort, — the frontier. The Congregational Home Missionary Society has, throughout its eighty-seven years of existence, been ceaselessly pressing into the new communities of the West. The occasion for such activity has not grown materially less, though its form is gradually changing. New lines of railroad are still building across plains and mountain range, with little towns punctuating their course. Indian reservations are being opened to settlement, making place for thousands of homesteaders every year. Irrigation areas are being created, with possibilities of intensive farming and dense rural population. Dry farming methods are being applied, transforming the range into farms. New mining centers are being developed, with resultant new communities. As in past years, Congregationalism still proves peculiarly adapted to the needs of these pioneer neighborhoods. Its flexible and its catholic spirit enable Christians of various races and creeds to come together without friction or sense of difference. Congregational missions have been established by the score during the last triennium in the western half of South Dakota, in Montana, and in southern Idaho, into all of which regions the people have been pouring. A large part of this work is purely missionary, in that the missions will grow but slowly, if at all, unto strength and self-support. In other cases, there will be, under favoring conditions, rapid growth and distinct addition to the assets of the denomination and the kingdom.

During the triennium, great progress has been made toward better interdenominational relations in the frontier field. The Neglected Fields Survey, initiated in 1911, proved gratifyingly influential in bringing together home mission leaders in the different states. It rarely happens now that a church is established by an evangelical denomination in a community already sufficiently supplied. Progress is being made also in federating or eliminating superfluous organizations hitherto planted. Congregationalists may take great satisfaction in the progress which is being made toward the program of economical and fraternal coöperation for which they have always witnessed. It should perhaps in fairness be stated that the Protestant Episcopal Church remains thus far apparently uninfluenced by the tendency above described.

The Rural Community.

Another of the long-standing tasks of home missions is the care of the scattered rural regions. Effort here takes either the form of entering newly-settled areas (thus overlapping the frontier field), or of caring for communities where a declining population, or a change in the character of the population, has left the church too weak to carry on its work without aid. The number of such fields is staggering. Beginning long ago, in New England, the swift readjustment of conditions in country places extended through the Middle States to the Central West, and is now in full progress beyond the Mississippi. Sometimes it is the draining away of the young to the West and to the cities; sometimes it is the supplanting of the native population by people of foreign speech; sometimes it is the substitution of a tenant population for those who own the farms they work; but in every case the church is the first institution to feel the effects of the change. Nothing but the vigilance of home missionary organizations, backed by Christian generosity, has prevented widespread disaster. Even with such vigilance, there has been an undoubted decline in the influence of the country church as a whole. The present need is threefold: First of all, a great increase in the number of missionaries trained with reference to the demands of rural work, and willing to devote themselves to it, not as residents of a town from which country points may be supplied, but as part and

parcel of the rural life which they seek to serve. Secondly, the country church must broaden its conception of its function, and equip itself, both physically and spiritually, to become the center and pivot around which all that is worthy in the community life may gather. Needless to say, this must be achieved without lowering its religious function from the supreme place. Lastly, there must come economic, social, and ecclesiastical changes before the country church can be lifted to its full place of power. It will not thrive among a tenant population; it cannot prosper except as rural life be held in higher estimate than it now is, and there must be the cessation of petty sectarian strife, which thrives in the country even more than in the town.

The program thus outlined is one to which many forces must coöperate. Its issues lie in the long future. The Congregational Home Missionary Society is seeking to strengthen its rural force and to put it in close relations with all effort for the welfare of the country community.

The City.

The traditional scale of home mission work was adjusted to the needs of small communities. Within the last thirty years a field largely new has come into existence, to which the old standard has no manner of adaptation. The swift growth of cities, and the unprecedented rise in values, bewilder and baffle home mission administrators. The housing of a city church in any adequate way for the beginning of its work involves an expenditure three times as great as thirty years ago. The cost of living has forced a fifty per cent increase in pastors' salaries, an increase, indeed, which has by no means in all cases been secured, but whose lack means usually a reduction of efficiency. No subject has been so constantly before the minds of the directors of the society the past three years. They recognize, as the central and pressing need of the hour, the securing of funds and the enlisting of specially trained ministers in such measure as to equip the city churches now under home mission care and those which must immediately be organized with plants more adequate and leadership more effective. Through the efforts of the National,

State, and City societies, a large number of churches have been organized in recent years, both East and West. They are, for the most part, well located and capable of large development. But except as they are reinforced and empowered as suggested, many of them will die, and many more drag out a sickly existence. The times in which we live are not marked by such eagerness to seek the fellowship of the church, and such willingness to sacrifice for her welfare, as to enable us to keep pace with city growth on the basis of resources locally obtainable for planting and fostering new organizations. There must be a wide participation by our whole fellowship in the total problem of evangelizing the city. The need of such effort is not likely to diminish. With an urban population of 45,000,000 of people, growing at the rate of nearly a million a year, the demand will be steady and steadily larger. Specific plans of advance are in hand, some of them in process, but this report does not allow space to describe them.

The Immigrant.

The last of the five fields under consideration is that created by the unprecedented immigration of the last two or three decades. This great volume of people of various races has brought to the Home Missionary Society a problem essentially new. It is new in kind. While the society began work among immigrants from Protestant lands about the middle of the last century, it is only very recently that it has been called upon to establish missions among those to whom Protestantism is only a name. It is new in degree. With 20,000,000 persons within our borders who may fairly be called foreigners, the task presented is appallingly large. Congregationalists will be glad to know that their home missionary organization has diligently sought to meet this demand. About 800 churches and missions among immigrant people bear the Congregational name. A lot over half this number receive missionary aid. Twenty-three languages are used in preaching to this polyglot parish. No other denomination has an amount of work so large as ours in proportion to its size, nor has any denomination shown so clear adaptation to the needs of varied peoples.

The principal stress of the society's effort has, of course, been upon the work among people from Protestant lands. Its Swedish, German, and Dano-Norwegian departments are older and stronger than the others. But for two decades it has been establishing, as have also the state societies, an increasing number of churches among Bohemians, Italians, and Armenians, with a few each in a dozen of more nationalities meagerly represented in our country. Recently there has been distinct enlargement of work among Finns, who, though a Protestant people, have in painful degree broken away from their inherited allegiance to the Lutheran Church.

There is no department of home missions which presents so many and so complicated questions for solution. A knowledge of the racial and religious history of our immigrant population, an accurate analysis of actual conditions now present in our country, and a wise forecast of future developments are all essential to the most fruitful prosecution of the task. Needless to say, it lies within no one's power fully to meet these conditions. Still less is it possible fully to control and shape the forces which make or mar the effort undertaken. Our religious work on behalf of immigrants is part and parcel of the huge and trying experiment to which we are compelled by our decision to leave our gateways open for the entrance of nearly every one of earth's heterogeneous peoples. We can do no more than press forward with the experiment, thanking God for all success attained and at the least endeavoring to demonstrate the sincerity of our interest in the welfare of the stranger within our gates.

STATEMENT OF THE CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING SOCIETY TO THE NATIONAL COUNCIL.

The three-year period since the last meeting of the National Council has been one of steady development for this Society. The work which it has conducted for many years has been enlarged to a point never before reached in the Society's history, and new activities of great concern to our denominational welfare have been widely promoted. While the Sunday-school work of the Society is best known, there are now five departments administered in two main divisions, as follows:

I. Sunday-school planting and promotion, through the Missionary and Extension, and the Educational departments.

II. Publishing, printing, and selling, through the Editorial, Publishing, and Business departments.

It is gratifying to report that these activities have been conducted in a fine spirit of coöperation between the Board of Directors and heads of departments. New and important problems have arisen, calling for all the skill and sagacity that could be commended. In a marked enthusiasm for the work carried on by the Society, and in fine loyalty to the denominational interests concerned, the directors have given freely and unstintedly of their best efforts, not only through monthly meetings, but by subcommittees which have kept in close and constant touch with the several departments.

Unlike any other of our home societies, the Congregational Sunday-School and Publishing Society necessarily conducts along with its missionary work a business of great extent. It carries commercial accounts with almost all of our Congregational churches, a great gain having been made in this respect in recent years. As at present conducted, the Society annually receives, appropriates, and disburses for the benefit of our entire denomination a sum in excess of $600,000, and this money comes for the most part directly from our own churches and Sunday-schools. The hearty coöperation of the churches,

far and wide, is an underlying factor in the success of this Society, and hearty recognition is made of it. The Society hopes to deserve it in the future as in the past.

Missionary and Extension Department.

For the first time the scope of the Society's missionary work is now nation-wide. Superintendents have been appointed for New England, and for New York and Middle States. Immigration from Europe, and emigration from the country districts to the cities is making many needy mission fields in our older states. At the same time the work has been pushed vigorously in the newer states, and as ever, on the frontiers. The churches and Sunday-schools have entrusted to the Society a larger amount annually during the past three years than ever before in its history, averaging $70,444.65, and reaching the sum of $71,729 for 1912–13. We need for pressing calls the full sum of $100,000 from the churches, as recommended by the National Council. In addition to this income to the missionary treasury are gifts from individual donors, and legacies, while added to all is the yearly grant of $5,000 from the Business Department profits, which pays substantially all the cost of administering the Missionary Department, so that every dollar contributed by churches, schools, and individuals goes directly to the mission field. The Missionary and Business department funds are kept entirely separate. All legacies are carefully invested in a legacy fund, and the proceeds distributed over a series of years.

During the past three years the Society has organized 877 schools, reorganized 335, aided 1,959, the total number of grants being 4,055. Also it has conducted 1,380 institutes, as compared with 674 the three years previous. This item is a very marked one. It shows that emphasis is being placed on educational improvement. Our workers have presented strongly higher educational ideals. The churches have been open and desirous of institutes and conferences to help them realize better things.

It is exceedingly gratifying to note that 194 churches have grown from these schools in the past three years. Considerably over 1,000 Congregational churches had their origin in

Sunday-schools established by this Society, which indeed begins at the beginning. Other churches which have been assisted before or since organization, in the past three years, number 140. The permanent workers of the Society in this period averaged 58; temporary workers, 19. At the present time the Society employs 22 superintendents, 33 missionaries, four educational secretaries, and one special secretary, Miss Margaret Slattery. The enthusiasm of this Society in its missionary work has a twofold basis — it ministers perennially and unfailingly to our growth as a denomination, and, chiefly, it is work for children and youth. Transient work in this field is permanent. Nothing is lost. Where it does no more, the stream of Christian teaching blesses growing lives wherever it passes. It may often carry life in its early years into the kingdom of God, for fruitful service.

The Educational Department.

Steady progress has been made in this new department of the Society. Standards of efficiency for Sunday-schools have been carefully wrought out, and there is a growing interest, east and west, in the attainment of these standards. Colleges have in a number of instances been interested by this department to provide courses helpful to those who might become teachers of the Bible. Teacher training has been recognized by this department as one of the great needs of the Sunday-school to-day, and much is being done in the creation of helpful literature to promote this end. Teacher-training institutes have been held under the auspices of the Society in many places. It is not too much to say that by means of the institutes, by publications in the *Pilgrim Teacher*, and books by Miss Slattery and others, many Sunday-schools are gaining a new vision, and great numbers of teachers are beginning to get help they have long needed. There is still a vast amount to be done. Our Society is commonly considered to be a leader in our denomination in the educational propaganda, but we have only made a start. By this time almost every one who would be intelligent on the Sunday-school problem knows that it is just as important to have better schools as to have more schools. Extension work and educational

propaganda tend to run together. The newest missionary enterprises are often keen for the highest standards, while among our leading city churches there is a rapidly increasing call upon the Society for educational leadership and inspiration. During the past three years, in fulfillment of its commission from the National Council of 1907, reinforced in 1910, this Society has gotten into the life of our Sunday-schools as never before. The interests of the Educational and Extension departments being already so close, and continually drawing together, there is no reason why our churches and Sunday-schools should not contribute to the Society as much for the newer phase of the work as the older. The Council authorized such giving three years ago, and we suggest that it do so with emphasis again.

The Executive Committee of the International Sunday-School Association has requested that the highest representative body of each denomination having members upon the Lesson Committee submit to the Executive Committee names of persons for the Lesson Committee, and, if it be proper for this Society to do so, in connection with its particular interest in our Sunday-school lessons, we suggest that such a nomination be made by the National Council.

Publication Department.

The Society during the past three years has been publishing the largest number of books of any time in its history. And the volumes issued have reached a new standard of excellence. The great increase in the number of manuscripts submitted admits of a much better choice for publication. At no time in the history of the Society have the sales of our own publications been so extensive.

The Graded Lessons for Sunday-schools have put upon the publishing department a great undertaking, begun before the last meeting of the Council, but carried on very extensively in the past three years. The series is not quite complete, yet already the Society publishes 140 text-books in the graded series. It has invested between $30,000 and $40,000, and has to carry a very extensive stock on hand. This single feature of the Publication Department marks an important

phase in the financial as well as the educational development of the Society.

The most notable single publication of the past three years has been the new Pilgrim Hymnal — not a revision, but a new volume, making full use of the experience gained by the former hymnal. The aim has been, by the employment of the best editorial talent, the fullest criticism, and the finest possible manufacturing skill, to produce a hymnal which is unequaled. The hymnal has not been hurried in its production and no cost has been spared. It would seem, if the experience of the first few months is significant, as if our churches were finding the new Pilgrim Hymnal to be all that the Society had hoped and planned for. From the Society's standpoint its publication is an important event in its history. We submit it to the churches. It is for them to decide if it be not also one of the notable publications marking the history of our denomination.

"The Congregationalist" Department.

While the Society publishes many papers and magazines, *The Congregationalist and Christian World* is in a department of its own. Its importance to the denomination warrants this, as well as the magnitude of the enterprise. Since the last National Council Rev. Dr. A. E. Dunning has retired from the editorship and head of this department after many years of distinguished service. Rev. Dr. Howard A. Bridgman, long the accomplished managing editor, was promoted to the vacancy, and during two years past has given ample evidence that the editorship of the paper remains in able hands. At a time when the religious newspapers of the country seem to be meeting with unusual vicissitudes, the Society is grateful for the splendid constituency of the paper which does so much to make us a denomination, and hopes to serve the great cause of the kingdom of God in a manner of increasing power and faithfulness. In three years, this, the oldest religious paper of our country, will have come to its one hundredth year of publication. For the past twelve years it has been owned by this Society, conducted as a national paper and administered by the Society as a high trust for the denomina-

tion. *The Congregationalist* has not been managed as a money-making enterprise, the general policy of the Society being to make the best paper possible from the total income received. From every standpoint it seems to the Society that the paper might well enter many more of our Congregational families than it does.

Business Department.

Three good years have followed on in this department with results of utmost consequence to the work of the Society in all its departments. Eminent ability and faithfulness has marked the conduct of its manifold operations. It has been vitally concerned in the conduct of every department except that of missionary and extension. Its net profits for the past three years have been $92,502.17.

Its appropriations for the past three years to the work of the denomination have been $45,869.29.

The Printing Plant.

The most notable event in the past three years of the Society to report to the National Council was the acquirement, on June 2, 1913, by deed of gift from Mr. Jacob J. Arakelyan, of the entire plant known widely to the trade as the Arakelyan Press. The Society obligates itself to pay to Mr. Arakelyan a suitable annuity for a term not to exceed fifteen years. The plant is valued at approximately $100,000, and eventually it it is expected to so add to its equipment as to enable the Society to produce its entire printed product, as well as to do that of the denomination at large. The possession of this fine plant puts the Business Department upon a new basis, and will, it is believed, add materially to the resources of the Society.

REPORT OF THE PROVISIONAL COMMITTEE.

The Provisional Committee of the National Council, in accordance with the requirements of the Constitution of National Council, beg leave to present the following report for the triennium, October 20, 1910, to October 22, 1913.

It is proper to state at the outset that it has not been possible to hold one meeting at which all the members could be present. In fact, several members have not been able to come on account of the distance and great expense involved. This suggests the desirability of appointing persons to the Provisional Committee who, living near the ordinary place of meeting, could find it convenient to come, and so at no very great expense to the treasury of National Council. The suggestion is recommended to the respectful consideration of the Nominating Committee. A nation-wide representation is desirable, but a nation-wide membership does not make for either interest or efficiency.

We were greatly grieved at receiving the sad news of the death of one of our members, on March 7, 1912, — Rev. Alexander Lewis, D.D., the beloved pastor of the First Church, Kansas City. Though the effect of this was profoundly depressing and disheartening to those who were associated with him in carrying out the purpose of the meeting of National Council in Kansas City, his place was filled by the accession of Rev. Frank G. Smith, pastor of the inviting church, whose efficient aid has been of substantial help to the committee.

First Meeting, October 20, 1910.

It was voted: That the national societies be invited to meet with National Council at Kansas City, 1913; that the Secretary be empowered to give credentials to delegates to foreign bodies; that the salary of the Secretary be as before, $3,000; that the salary of the Treasurer be as before, $300; that an amount not exceeding $300 be appropriated for rent of office in Congregational House; that the compensation for clerk be $50 monthly and every month; that the telephone service be continued in office of Secretary as during the past year.

The following were appointed members of the Committee on Program: Rev. Harry P. Dewey, Rev. Alexander Lewis, Rev. Nehemiah Boynton, Frank Gaylord Cook, Esq., Rev. Asher Anderson.

SECOND MEETING, Boston, November 11, 1910.

It was voted: That date of ordination be retained in Year-Book; that the form of schedule for upper and lower pages of Year-Book as presented by Secretary, together with question blanks for local church reports, be approved; that an additional column be provided for reporting "men's organizations."

THIRD MEETING, January 23, 1911, Brooklyn, N. Y.

It was voted: That the resignation of Mr. Lewis A. Crossett, member of Committee on Congregational Brotherhood, be accepted and that the vacancy be referred to the Executive Committee of the Congregational Brotherhood with power; that the Secretary be empowered to employ additional clerk service if necessary, at an expense not to exceed $100; that the Cumberland Plateau Association of Tennessee, and the recently organized Association of Churches in North Carolina (Anglo-Saxon) be published in groups respectively, in the schedules of the forthcoming Year-Book; that the Secretary be instructed to appeal as before to the churches for the Federal Council Apportionment, in amounts ranging from five to twenty-five dollars, according to the membership of the churches, and the receipts be remitted to the Treasurer of the National Council; that the Provisional Committee of the National Council at its meeting, Brooklyn, January 23, 1911, find the financial situation to be as follows:

Estimated Receipts.		*Estimated Expenses.*	
From churches at 3c.,	$16,650.00	Salary of Secretary,	$3,000.00
Advertisement and interest,	1,000.00	Salary of Clerk,	600.00
Year-Book sales,	100.00	Office rent,	273.96
General sales,	75.00	Telephone,	36.00
Rebate in rent,	60.00	Office supplies,	200.00
		Council Minutes,	3,760.00
		Year-Book,	7,750.00
		Registrar and Treasurer,	325.00
		Balance,	1,940.04
	$17,885.00		$17,885.00

That on the basis of this statement we record our judgment that the Provisional Committee of National Council is not warranted in assuming responsibility in calling upon the churches for funds for the years 1912–1913, aggregating more than the three cents per member, per annum, which was voted by the National Council for the year 1911; and we do not regard ourselves as justified in incurring an indebtedness beyond the total receipts of the Treasurer, and that, therefore, we respectfully urge the commissions and committees of National Council to confer with the officials of the Provisional Committee before incurring expenses which it is expected the Provisional Committee will honor; that the thanks of the Provisional Committee be extended to Rev. Dr. Boynton for the use of his study for the meeting and for the courtesy of the lunch at the noon hour at the University Club.

FOURTH MEETING, October 24, 1911, Boston, Mass.

It was voted: That Rev. Harry P. Dewey be requested to withdraw his resignation and continue with the committee. *It was voted:* That the Rev. W. W. Ranney, Colorado, be elected to the Committee on Federal Council, Rev. A. H. Jordan having resigned; that bill of expense of Rev. S. P. Cadman, delegate to Ecumenical Congress, Montreal, be paid; that the following persons be elected delegates' alternates to the Federal Council of the Churches of Christ in America: Rev. E. B. Allen, Rev. W. E. Barton, Rev. Charles H. Beale, Rev. E. W. Bishop, Rev. Dan F. Bradley, Rev. Nelson F. Bradley, Rev. Charles E. Burton, President Ozora S. Davis, President Edward D. Eaton, David Fales, Jr., Esq.; Rev. Edwin N. Hardy, Rev. Ira J. Houston, Rev. E. Lee Howard, Rev. Frederick T. Rouse, Dr. George M. Royal, Rev. W. W. Willard, Rev. J. S. Williamson, Rev. Howard A. Bridgman, Rev. Dwight M. Pratt.

FIFTH MEETING, November 29, 1911, Boston, Mass.

It was voted: That the date of National Council be Wednesday, October 22, 1913, and that the same be announced in the columns of *The Congregationalist*, the *Advance*, and the *Pacific*, and a copy of the same be sent to Rev. Alexander Lewis, Kansas City. The following announcement appeared:

The National Council, at its last meeting, in Boston, voted, — "That the Provisional Committee be instructed to call the Triennial Session of the Council of 1913 in the spring or early summer of that year."

The Provisional Committee, in attempting to comply with the above vote, has been confronted with the following facts:

First, it is the earnest desire of the church in Kansas City that the Council of 1913 which it is to entertain should be fully representative of our denominational strength; and it is the more fitting that this desire be respected because the last meeting of the Council at first assigned to Kansas City was yielded to Boston, with true courtesy, and in spite of disappointment.

Second, such a representative gathering can be secured only through a joint meeting of all our national societies, such as occurred in Boston in 1910; and it is especially desirable because it must consider the report of the Commission of Nineteen, and other extraordinary business.

Third, at least two of our national societies, the American Board and the American Missionary Association, are prevented, for legal and other reasons, from holding their annual meetings in May, and only the annual meetings of those societies can secure their full representation.

Wherefore, the Provisional Committee, in the discretion vested in it by the by-laws of National Council, hereby announces that the next meeting of National Council will be held at Kansas City, beginning Wednesday afternoon, October 22, 1913.

THE PROVISIONAL COMMITTEE.
By FRANK GAYLORD COOK, *Chairman.*

It was voted: That Rev. H. A. Bridgman and Rev. Dwight M. Pratt be elected to fill vacancies of delegates to the Federal Council, Chicago, 1912; that the Secretary advise the Young Women's Christian Association, New York, that they may be advertised in Year-Book, 1912, at $30 per page; that $25 be appropriated to cover expenses for moving office of Secretary in Congregational House; to accept the resignation of Rev. Howard A. Bridgman, member of Publishing Committee; to elect Mr. Thomas Weston, Jr., to fill vacancy; that the bills of the Commission of Nineteen, amounting to $442.23, be approved, and that the same be paid; that the chairman be authorized to approve bills of the Commission of Nineteen for printing and distributing the report of the commission to an amount not exceeding $500 when funds are available.

SIXTH MEETING, September 24, 1912, Boston, Mass.

It was voted: That the Secretary be empowered to prepare sheets for Treasurer's reports of amounts received from the

churches to be published in the Year-Book; that the clerk be compensated at the rate of fifteen dollars weekly and every week; that the Secretary be instructed to communicate to the chairmen of National Council committees as before, upon the expenses of committees in preparing their reports for National Council; that the communication from Professor Adams, Hanover, N. H., requesting that the constitution of voting membership in the National Societies be printed in the Year-Book, be referred to the Publishing Committee; that the Secretary be authorized to meet such committees at Kansas City as may be necessary to arrange for the coming of the National Council, in 1913; that in answer to a communication from J. and R. Lamb, concerning a new cover design for the Year-Book, they be requested to submit to the Provisional Committee a design for consideration; that in reply to a communication from the Derry-Hollis Association, New Hampshire, requesting the necrology of Rev. Mr. Watson be printed in the Year-Book, inasmuch as Mr. Watson was not a Congregational minister at the time of his decease, the necrology be not published in the Congregational Year-Book; that certificates of delegation furnished by the Secretary and signed by the chairman, to Rev. J. L. Kirbye, Rev. Nicholas Van der Pyl, and Rev. S. Parkes Cadman, be approved; that in answer to a communication of State Secretary Ireland, New York, requesting that the officers and organizations of the New York Board of Ministerial Relief be printed in the Year-Book, the same be referred to the Congregational Board of Ministerial Relief; in answer to a communication from the Executive Committee of the Apportionment Commission in which it was requested that all questions asked in the blank sent to churches which refer to the national societies, and the amounts given by the churches to the treasurers of the societies respectively, be omitted, and that the only questions asked of the churches be those referring to "other Congregational offerings" and "undenominational gifts," that the matter be referred to the National Council for adjudication.

SEVENTH MEETING, January 8, 1913, Boston, Mass.

It was voted: Upon the Secretary announcing the decease of Rev. Alexander Lewis, pastor of inviting church, Kansas City,

Rev. Frank G. Smith, recently elected pastor, was elected to fill vacancy; upon announcement by the Secretary of the deaths of Rev. J. W. Bradshaw and President Alfred T. Perry, members of the Committee on Comity, Federation, and Unity, that the Secretary advise the chairman of the committee, Rev. William Hayes Ward, suggesting that said vacancies be filled after the usual manner; that in reply to a communication from Rev. H. E. Swartz, New York, in which the Program Committee was notified that a secretarial conference desired to correspond with the Program Committee to the end that any duplication of themes be avoided in program of National Council, the Secretary be instructed to reply to Mr. Swartz. The following reply was sent:

Rev. H. S. Swartz, New York, N. Y.

Dear Mr. Swartz, — Replying to your communication dated December 19, 1912, respecting the action of a secretarial conference appointing a committee of which you are chairman, and which committee has through you notified the Program Committee that it is the desire of the conference that duplication of themes in National Council program be avoided, I am pleased to write that the Program Committee have reported to the Provisional Committee, and the Provisional Committee has accepted and approved the same.

Very truly yours,

Asher Anderson.

That the report of the Program Committee outlining the program of National Council for its fifteenth triennial session be accepted, and adopted.

Frank Gaylord Cook, *Chairman*.
Rev. Nehemiah Boynton.
Rev. Elmer W. Butler.
Rev. Harry P. Dewey.
Rev. Samuel I. Hanford.
Rev. Frank G. Smith.
Galen C. Moses.
Pres. Henry E. Thayer.
Rev. N. McGee Waters.
Rev. Asher Anderson.
Rev. Joel S. Ives.

REPORT OF THE SECRETARY.

Evolution applies to Year-Books as to other things. The book of to-day is a great advance upon the volume, still extant, which appeared in the year 1854. So far as we can learn, the first American publication of a character of a Congregational Year-Book was edited and sent out by Dr. Dorus Clark, in 1846, and this was followed by something a trifle more elaborate in the same line, by Dr. Parsons Cooke, in 1847. We do not know that either copy of these early publications may be found.

In 1854, the American Congregational Union, New York, and the Congregational Library Association, Boston, issued a Year-Book under the editorship of Rev. T. Atkinson, a worthy pastor of a church in Brooklyn, N. Y. The preface informs us that the desire obtains "to issue tables so accurate and complete that it would be no longer impossible to walk about Zion — to tell the towers thereof — to mark well her bulwarks — to consider her palaces — and to tell the generations following." It is very much more than a Year-Book containing only statistics of churches. We find in it extensive astronomical calculations for the year; a complete calendar, with observations and notes for no less than sixteen places of the United States; reports of state associations, in full; a report of the Congregational convention held at Albany, N. Y., in 1852; reports of five Congregational societies, viz., the American Congregational Union, Congregational Library Association, Congregational Board of Publication, Massachusetts Sabbath School Society, and American Education Society. In addition, reports are given of societies which are called "coöperative; and they are these: American Bible Society, American Board of Commissioners for Foreign Missons, Home Missionary Society, American Tract Society, American Sunday-School Union, American and Foreign Christian Union, Society for the Promotion of Collegiate and Theologial Education at the West, American Missionary Association, American and Foreign Anti-Slavery Society, American Colonization Society, American Temperance Union, Ameri-

can Seaman's Friend Society, and American Society for Ameliorating the Condition of the Jews. The classification, certainly, is interesting. We need not wonder to-day at the bulk of undenominational giving. Surely the interests of Congregationalists then were fully as diverse as they are at the present. Succeeding volumes, however, indicate a tendency to become exclusively Congregational in reporting the statistics of churches and ministers. In 1855, biographical notices appear. The almanac is retained, with the addition of appropriate scriptural and other quotations at the head of each month in the calendar. We note with interest that the editor regrets that its appearance is two months later than he intended. With the volume of 1856 the almanac disappears. Histories of certain churches and theological seminaries are published. It is in this volume that Dr. Bacon's article is printed in which that doughty New England minister seeks to show in his review of "Hodge on Presbyterianism" that the Presbyterian scheme in its distinctive features is entirely *without warrant from the Scriptures.*

In the volumes of 1857, 1858, and 1859, little or nothing is added as features except a revival record, which ministers are earnestly exhorted to read.

And now, in January, 1859, appears the first number of the Congregational Quarterly. "Before the second number was issued the American Congregational Union at New York, by the consent of all parties, was admitted into co-partnership on equal terms with the Congregational Library Association, and their secretary was added to the publishing and editorial force. This was done with the express understanding that the Year-Book hitherto published by that body be henceforth discontinued, and the Quarterly hereafter be the repository of our "ecclesiastical statistics."

The Quarterly was edited by Revs. Joseph F. Clark, D.D., Henry M. Dexter, Alonzo H. Quint, and Isaac T. Langworthy. The Quarterly was supported by subscriptions. An announcement was made that the success of the Quarterly was such as to make it certain that it met a felt want and would be permanently sustained by the denomination (*sic*) to whose interests it is especially devoted. Tables of contents indicated the scope of the service the Quarterly rendered, in biographical notes and

sketches, reviews of books, papers, and addresses, and many articles of real historical value.*

The last volume of the Quarterly is dated October, 1878. There is a reason why the closing words of that volume are these: "To the subscribers, therefore, the editor and proprietor of the Quarterly bids for the present an affectionate adieu."

It seems, and we quote the proprietor of the Quarterly himself, "that the National Council in the fall of 1877, without so much as an allusion to the Quarterly or a recognition in any form of the fact that it had furnished the statistics of the churches for nearly twenty years, instituted a new system, by which such statistics should be provided, *taxing* the churches to pay the expense. Having been notified that the Council was to publish the statistics in connection with the Minutes of its session in Detroit, and distribute the copies among the churches, the proprietor of the Quarterly was allowed the free use of the type of said statistics in printing his number for January, 1878. Through a notice given to the public, he learned that a Year-Book is to be published under the direction of the Council, and this led to the announcement made in the July number as to the future of the Quarterly."

Turning to the July number we read, "The action of the Council of the committee renders it impracticable to continue the Quarterly in its present form, and necessitates its sale." And that was the end, forever, of the Congregational Quarterly.

While it may have been wise on the part of National Council to prepare and provide gratuitously for churches and ministers the statistics of the churches, it cannot but be believed that the continuance of the Quarterly under such able editorial management would have availed to a large interest and growing purpose in the general fellowship.

The first issue of the Congregational Year-Book, under the sanction of the National Council, according to the action of the Council at its session in Detroit, 1877, appears in the year 1879, and is published by the Congregational Publishing Society, printed by Alfred Mudge & Son, under the direction of a publishing committee. Noticeable features are these: A Congre-

*A card index of these twenty volumes has been prepared, and furnishes an easy reference to every article of importance.

gational calendar, with its historical references, headed by Scripture quotations, excerpts from articles and addresses all more or less quaint to us at this day; church architecture with illustrations; and forms for Congregational use. The work of securing and compiling statistical and other material for the Year-Book devolved upon Rev. Alonzo H. Quint, who was secretary of the National Council, remaining such until 1883, when he was succeeded by Rev. H. A. Hazen, who passed away August 4, 1900, a little over two months after the publication of the Year-Book 1900.

Succeeding Dr. Hazen, by vote of the Provisional Committee, November, 1900, the present editor began at once to add such features in summarization and other respects as would make the volume of still greater value to our ministers and churches. A comparison of the Year-Book 1900 with the Year-Book 1913 will indicate the changes and additions, and also, we think, improvements which have been effected. The fifth-year statistics, the publication of which made the volume a large one, thus doubling almost the expense in distribution, was by a careful arrangement of the columns in the schedules of the churches included in the pages of the regular church statistics. In the Year-Book 1900 will be found seven tables of summaries; in the Year-Book 1913, we find fourteen tables. Through these additional summaries the editor has sought to illustrate the material and spiritual worth of our church life and work. By these summaries we learn how our churches are growing in one section as compared with another; what work is being done among peoples of tongues other than our own; the giving and financial ability of our churches, and their material condition as well; the numerical strength of the churches in graded memberships; and the spiritual power of the churches, as indicated by accessions upon confession of faith. As has been frequently said, the Year-Book is the manual of the churches. It deserves the close attention of such as would be informed upon our missionary and other activities, while its figures properly studied and used become a source of inspiration to the fellowship.

Since much criticism is made because the Year-Book is not issued at an earlier date, the editor would respectfully submit that the National Council may consider to suggest some method by which an earlier issue might be effected.

In accordance with the requirements of National Council we are pleased to submit the following summaries for the past three years:

TOTALS AND SUMMARIES FOR YEARS 1910, 1911, 1912.

TABLE I. TOTALS.

Churches.

	1910.	1911.	1912.
United States,	5,922	5,936	5,950
Hawaii,	102	102	103
Porto Rico,	9	10	11
Indep't and Miss'y. S. S.,	....	....	....
	6,033	6,048	6,064

Members.

	1910.	1911.	1912.
United States,	726,732	729,801	733,760
Hawaii,	8,281	8,394	8,672
Porto Rico,	550	546	594
Indep't and Miss'y S. S.,	....	....	....
	735,563	738,741	743,026

Sunday-School Members.

	1910.	1911.	1912.
United States,	655,087	664,629	665,169
Hawaii,	9,413	9,048	9,690
Porto Rico,	473	791	818
Indep't and Miss'y S. S.,	47,608	41,301	41,553
	712,581	715,769	717,230

Young People's Societies.

	1910.	1911.	1912.
United States,	128,918	123,939	121,434
Hawaii,	3,600	3,997	3,132
Porto Rico,	....	16	88
Indep't and Miss'y S. S.,	....	....	....
	132,518	127,952	124,654

Benevolence to Societies.

	1910.	1911.	1912.
United States,	$1,228,338	$1,244,544	$1,210,998
Hawaii,	41,071	8,728	6,522
Porto Rico,	....	100	....
Indep't and Miss'y S. S.,	....	....	....
	$1,269,409	$1,253,372	$1,217,520

Grand Total of Benevolence.

	1910.	1911.	1912.
United States,	$2,780,466	$2,402,757	$2,297,159
Hawaii,	80,116	51,471	66,237
Porto Rico,	....	112	188
Indep't and Miss'y S. S.,	....	....	....
	$2,860,582	$2,454,340	$2,363,584

Expenditures.

	1910.	1911.	1912.
United States,	$8,892,639	$9,230,270	$9,238,333
Hawaii,	73,255	125,690	68,437
Porto Rico,	....	162	848
Indep't and Miss'y S. S.,	....	....	....
	$8,965,894	$9,356,122	$9,307,618

TABLE II.

CHURCHES AND MEMBERS.

States.	Churches.	Gain in 3 years.	Loss in 3 years.
New England (6),	1,635	6	10
North East (10),	1,687	14	38
North West (8),	1,499	78	31
Pacific (13),	698	69	21
Southern (15),	545	36	30
	6,064	203	130
Net gain.....		73	

States.	Members.	Gain in 3 years.	Loss in 3 years.
New England (6),	266,374	3,270	532
North East (10),	249,932	1,959	1,086
North West (8),	129,872	1,909	2,074
Pacific (13),	62,443	7,436	69
Southern (15),	34,405	1,925	511
	743,026	16,499	4,272
Net gain.....		12,227	

TABLE III.

MEMBERSHIP.

States.	Total added in 3 years.	Added on Confession.	Deaths.	Baptisms.
New England (6),	41,032	23,348	12,952	24,746
North East (10),	57,716	31,235	8,710	26,564
North West (8)	38,138	20,017	3,643	17,120
Pacific (13),	26,124	11,240	1,625	8,560
Southern (15),	10,008	5,837	1,149	5,786
	173,018	91,677	28,079	82,776

TABLE IV. SUNDAY-SCHOOL MEMBERS.

States.	Total, 1912.	Gain in 3 years.	Loss in 3 years.	Independent and Miss. S.S.
New England (6),	236,864		11,942	(5) 1,758
North East (10),	218,531		15,778	(7) 7,565
North West (8),	124,291		564	(8) 17,396
Pacific (13),	64,550	6,283		(12) 11,758
Southern (15),	31,441	1,271		(9) 3,076
	675,677	7,554	28,284	41,553
Decrease of			20,730	

TABLE V. YOUNG PEOPLE'S SOCIETIES.

States.	Total in 1912.	Gain in 3 years.	Loss in 3 years.
New England (6),	48,530		7,522
North East (10),	33,531		10,009
North West (8),	22,205		5,432
Pacific (13),	13,476	1,225	
Southern (15),	6,912		873
	124,654	1,225	23,836
Decrease of			22,611

TABLE VI. BENEVOLENCE.

States.	Total for 3 years.	Increase for 3 years.	Decrease for 3 years.
New England (6),	$3,146,444	$	$263,810
North East (10),	2,229,463		57,955
North West (8),	1,125,181		117,466
Pacific (13),	914,365		29,637
Southern (15),	263,043	19,190	
	$7,678,496	$19,190	$468,868
Decrease of			$449,678

TABLE VII. EXPENDITURES.

States.	Total for 3 years.	Increase for 3 years.	Decrease for 3 years.
New England (6),	$10,557,469	$131,942	$
North East (10),	9,002,288		92,804
North West (8),	4,604,730		55,721
Pacific (13),	2,719,656	184,769	
Southern (15),	745,491	31,913	
	$27,629,634	$348,624	$148,525
Increase of		$200,099	

Respectfully submitted,

ASHER ANDERSON.

REPORT OF PUBLISHING COMMITTEE.

To National Council of Congregational Churches:

Fathers and Brethren, — The Publishing Committee have sought to fulfill whatever duties devolved upon them in the issuance of Year-Books and Proceedings of National Council, 1910, under the editorship of the Secretary of National Council.

The demand for space, as organizations and societies desired to be represented in membership and gifts, has added no little burden to the work of the committee. Doubtless not a few have noticed some of the changes which have been made in the state schedules. In order to provide room for reports as requested, it was found necessary to omit the names of churches in the lower schedule and insert figures corresponding to those given at churches in the upper schedule. By this method we have been able to report, each in its column, — men's organizations, gifts to treasurers of societies under the Apportionment Plan, denominational and undenominational charities, and, in addition, the names of the treasurers of our churches.

Your committee was pleased to accede to the request of Talladega Theological Seminary that a page be given it with other of our theological institutions.

In accordance with provisions made by National Council, your committee considered estimates for printing and publishing the Year-Books of the years 1912, 1913, and 1914, and also the Minutes of the National Council, 1910, and awarded the same to Samuel Usher, of Fort Hill Press, Boston, Mass. The committee beg leave to express their appreciation of the painstaking efforts of the printer in carrying forward the work in so successful and acceptable manner.

It was with great regret that one of the members of your committee appointed by National Council, Rev. Howard A. Bridgman, resigned from the committee. His resignation was most reluctantly accepted, and Thomas Weston, Jr., Esq., was elected to fill his place.

As in previous years, the distribution of the Year-Book among the churches and ministers has been committed to Adams Express Company. We are pleased to say that Mr. Avery, the agent to whose hand this work was especially committed, fulfilled his part in a spirit altogether faithful and commendable.

Your committee having received estimates upon request, for printing and publishing the forthcoming volume of the Proceedings of this session of National Council, it was voted that the contract be awarded to Samuel Usher, of Fort Hill Press.

In view of the retirement of Miss Claire Millner, it is proper that the Publishing Committee place on record their sincere appreciation of the efficient service she has rendered so faithfully in the compilation of the Year-Book, as assistant to the editor.

Your committee respectfully recommend that authority be given to the Publishing Committee appointed at this session of the National Council to contract for printing and publishing the Year-Books of 1915, 1916, and 1917, and also the volume of the Minutes of the next session of National Council, and that said committee be requested to procure sealed competitive bids for such work.

(Signed) Thomas Todd, *Chairman.*
Phineas Hubbard.
Thomas Weston, Jr.
Joel S. Ives.
Asher Anderson.

REPORT OF JOEL S. IVES, TREASURER OF THE NATIONAL COUNCIL OF THE CONGREGATIONAL CHURCHES OF THE UNITED STATES, AUGUST 1, 1910, TO AUGUST 31, 1913.*

Receipts.

Balance July 31, 1910		$7,157.06
Advertising	$2,150.50	
Security Fund interest	370.00	
Interest on daily balances	361.05	
Rebate on office rental	168.24	
Sale of Year-Books	338.96	
Federal Council	1,468.05	
State dues	51,801.39	56,658.19
		$63,815.25

Disbursements.

Account of Secretary:		
Salary	$9,250.00	
Clerk	2,098.11	
Rent and care of office	905.07	
Expenses, postage, etc.	612.88	
Mileage	219.70	$13,085.76
Account of Registrar and Treasurer:		
Salary	$900.00	
Expenses, postage, etc.	48.21	
Mileage	125.75	1,073.96
Federal Council		1,949.90
Religious Education Committee	$5.00	
Industrial Committee	143.05	
Benevolent Societies	43.50	
Committee on Church Property	11.00	
Committee of Twenty-five	3.50	
Committee on Comity	22.75	
Apportionment Committee	53.26	282.06

* The above report covers a period of three years and one month.

Commission of Nineteen		$3,156.60
Delegate to Toronto		35.00
Printing, Thomas Todd Company	$165.30	
Fort Hill Press	974.13	1,139.43
Boston Meeting	$152.85	
Minutes	3,792.39	3,945.24
Year-Book Account, printing	$26,932.05	
Express and postage	4,675.11	31,607.16
Registration fee	$1.00	
Seal	3.00	
Premium on bond	25.00	29.00
		$56,304.11
Balance, August 31, 1913		7,511.14
		$63,815.25

It was voted, — " That the churches be requested to contribute at the rate of three cents per member." — *Minutes of National Council, Boston, Mass., October 10–20, 1910.*

Auditor's Report.

I hereby certify that I have examined the books and accounts of Joel S. Ives, Treasurer of the National Council of the Congregational Churches of the United States, and have found the same to be correct, showing a balance in the treasury, August 31, 1913, of seven thousand five hundred and eleven dollars and fourteen cents ($7,511.14).

David N. Camp, *Auditor.*

Hartford, Conn., September 18, 1913.

REPORT OF THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF.

To the National Council of the Congregational Churches of the United States:

Brethren, — The three-year period which closed with July 31, 1913, and which this report covers, has been largely devoted to four lines of service.

First, To secure funds to supply the ever-increasing needs of the aged ministers and widows of ministers as presented to the Board.

Second, To increase the Endowment Fund; that the insufficient gifts of individuals and churches may be more largely supplemented by income from investments.

Third, To minister to the body of self-respecting pensioners, with affection and for their honor, not patronizingly nor with suggestion of charity.

Fourth, To devise a plan for annuities at the period of retirement from active service for all ministers willing to participate in the effort.

This last item is one of such vital importance that the Board will present through its special committee a separate report, at a session of this Council which has been assigned to it. The question of ministerial annuities is receiving the careful consideration of many of the denominations. While a plan for annuities may eventually modify the demands upon the Board of Relief, it can *never* make its work unnecessary. Any plan for annuities giving promise of success will require the participation of those who are to share in its benefits. There will always be ministers whose incomes are so small that they cannot pay their proportion in purchasing the annuity. They must, therefore, look to the Board of Relief for such assistance as they may need.

We are anxious that this Council should recommend a plan that will secure the interest and coöperation of all our churches

and ministers. The Board therefore asks, for the report to be presented, your attendance and serious consideration.

I. Most diligent efforts have been made to secure funds to meet the pressing needs of the veterans during the past three years. Not only were new applications for pensions to be met, but the Board earnestly desired to provide more generously for those already on the roll. The response to these efforts has been gratifying. The receipts from all sources were $203,-943.30. They exceeded those of the prior three years by $95,-848.59.

We are able to show this fine advance in receipts, in part, because of a gift of $50,000, in January, 1912, from a friend in New York City, who attached but the one condition that the name of the donor should not be made public. For several years this friend of the veterans had been a regular contributor to the Board and had been kept informed of its work and needs. This is the largest gift from a living hand the Board has ever received. Only once was the amount exceeded from any source, and that was from the Ford Legacy, which added about $55,000 to the receipts of the Board. The Board desires in this public manner to express its grateful appreciation to the giver of this large sum. The name of the donor is known to only one member of the Board, who has held that secret inviolate, but it is a pleasure to all the members to know that such a generous friend still lives to enjoy the reflection that the income of that benefaction is every year bringing good cheer and practical help to the march-worn and battle-scarred soldiers of the holy war. It can but hope that this example may become contagious, and that it will not be twenty-seven years more before others shall follow with a gift of fifty thousand dollars or more. There is opportunity in this too long neglected field of benevolence for princely gifts. Who could estimate the far-reaching effect in bringing comfort to the aged, the widows, and the orphans, in putting heart into the devoted ministers of Christ receiving a salary which provides no margin for saving, in stimulating the devotion and self-abnegation of the young Christian about to choose his life work, that a gift of a million dollars, or many gifts of fifty or a hundred thousand dollars, for Ministerial Relief, would afford? The time has arrived for larger gifts and for a larger number of givers. This schedule

meets the scriptural rule "concerning the collection for the saints," "let each one of you" and "as he may prosper."

It should be observed that the receipts for the three years, without this gift of $50,000 and its income, show an advance, as compared with the former period, of about $43,000. This reveals increasing interest and a larger sense of obligation on the part of our churches. The State Woman's Home Missionary Unions, as expressed through the Woman's Home Missionary Federation, and the Sunday-schools, have especially shown increasing interest and gifts. There are evidences also that the Young People's Societies are beginning to realize the privilege of helping in this work.

We conclude, from the many letters which have come to the Board, that there is a general feeling that the Apportionment Assignment of 2 per cent, or $40,000 a year, for both the National and State Societies, is inadequate. Yet it should not be forgotten that while the National and State Societies received in the calendar year of 1912 the largest gross receipts in their history, viz., $153,579.30, only $34,424 of this amount could be credited under the apportionment. There is still room to grow under the forty thousand dollars assignment. Doubtless, however, if the percentage were higher, the rate of receipts to that percentage would be higher. The need is vastly beyond the present percentage and assignment.

The Board is glad to report in this connection an adjustment of its relations with most of the State Societies and that there exists a spirit of hearty coöperation. The basis of adjustment varies in the different states, according to their special conditions. Even in those states with which a written contract has not been made, the work is carried forward harmoniously and plans are already under consideration for closer relations. We have all come to regard the work of ministerial relief as one cause, whether conducted along state or national lines.

II. Turning now to the Endowment Fund.

The Board is glad to report that since the last Council an amendment to its charter has been secured from the legislature of Connecticut, authorizing it to hold endowments up to $3,000,000, instead of $1,000,000 as at the present time.

The fund now stands at $286,856.17. It is interesting to note that each triennial period has shown a substantial advance

in the endowment. At the close of the first period it was $10,161.50. Then it advanced by each period as follows, mentioning only round numbers, to $25,000, $80,000, $109,000, $124,000, $134,000, $162,000, $199,000, $287,000. This endowment, however, is not all that our denomination holds for ministerial relief. With that of the state societies we have about $650,000. Still this sum seems pitiably small when compared with the more than two and one-half million dollars held by the Presbyterians, and like amounts by the Episcopalians and the Methodists. The standing of the Congregational Church as to period of existence, as to the equipment of its membership and constituency, as to the qualification and efficiency of its ministry, appeals for an advance to meet this righteous obligation and render this service.

III. As to pensioners, the number and the amount paid them are the largest in the history of the Board. There have been 233, to whom was paid $80,257.89, which is $29,077.17 more than for the former three years. In the matter of payments to pensioners, the triennial periods show a steady advance. In the first period, 6 pensioners received $850; in the second, 12, $1,919; in the third, 31, $5,331.42; in the fourth, 61, $10,466.07; in the fifth, 89, $17,418.87; in the sixth, 98, $25,473.55; in the seventh, 121, $29,969.84; in the eighth, 191, $51,180.72; in the ninth, 233, $80,257.89. Nearly $20,000 more was paid to the pensioners the last three years than for the entire first eighteen years of the fund. In the last three years almost as much was paid to pensioners as in the preceding six years. For the entire twenty-seven years the pensioners have been about equally divided between men and women.

The question has been raised by some, as to why the payments of this Board to aged ministers are called pensions. A pension is a payment made, not as a charity, but as an obligation. We contend that most if not all of the veterans who are ministered to by the Board were never given an equivalent compensation for the work they rendered our churches and that, therefore, the churches are still indebted to them. The only way to estimate this debt is to take into account the period of their service. This the Board does and assumes that a fair and just view is that the aged minister should receive an annual pension equal to $10 a year for each year he has served Congregational

churches. We have learned from experience that the receipts of the Board will not justify the inclusion of more than thirty years of service. We are striving to increase its income so that the thirty-year limit can be removed. A maximum pension of $300 a year is too small. If a minister was in the active ministry forty years, for example, his pension should be $400. But the minister who has served only twenty years does not have as strong a claim under the pension for service principle of the Board as the one who has served thirty years. There are, however, unusual cases of distressing need among those whose service has been comparatively brief, which may justify exception to the general rule. The constant aim of the Board is to eliminate all conditions and language which suggest charity or alms or which might appear humiliating or embarrassing to these worthy men and women.

The direct questions which an applicant for a pension is required to answer once only in the first papers which he files with the Board, and which are sometimes criticised, as on the floor of the last Council, where they were spoken of "as turning one's self inside out," are not nearly so embarrassing as this language would indicate. Their object is only to protect the funds provided for a specific purpose by the churches and committed in trust to the administration of this Board. These questions are equally necessary to protect those who are entitled to the pension. It is worthy of remark that this criticism comes from those who are not applicants for pensions and probably never expect to be, and not from those who are about to make application. These seem to recognize at the moment the necessity for exactness in revealing their true situation. As one of our pensioners recently wrote, "I cannot make you understand what the restful assurance of this regular and prompt provision for our needs means to us. When it was first suggested that I apply for a pension I thought I could not do it, but it was the beginning of a most blessed experience of the love and care of the Father and his children."

In the three years, 37 pensioners have died, of whom 26 were men and 11 women. The oldest was ninety-nine, the youngest, twenty-six, and their average age was seventy-five. The average of the women was seventy-six and the men, seventy-four. There were in this list of veterans some of the noblest

and ablest of our ministers, as judged from the record of their services. They included home and foreign missionaries, and theological seminary professors, and at least one of them was noted for his attainments in astronomy. They had all succeeded in their chosen work for life, but had not been able to provide adequately for the time of infirmity and old age. The spiritual life of the denomination can but be enriched by the services of such faithful disciples of Christ and the consciousness of having supplied their wants and added to their comfort in their last days.

HENRY A. STIMSON,
L. F. BERRY,
ASHER ANDERSON,
GUILFORD DUDLEY,
H. CLARK FORD,
GEO. B. MERRILL,
MARTIN WELLES,
CHAS. H. RICHARDS,
LUCIEN C. WARNER,
F. J. GOODWIN,
NEHEMIAH BOYNTON,
JOSEPH H. SELDEN,
B. H. FANCHER,
SAMUEL L. LOOMIS,
AMBROSE W. VERNON,
Directors.

Report of B. H. Fancher, Treasurer of the Congregational Board of Ministerial Relief

For the Three Years

August 1, 1910, to July 31, 1913.

Balance of cash in bank, August 1, 1910	$1,021.16

RECEIPTS FOR THE THREE YEARS.

Donations:		
Churches	$46,154.19	
Individuals	87,352.28	
Affiliated societies	18,345.72	
Income from invested funds	29,819.58	
Legacies	21,427.79	
Total receipts for three years		203,099.56
		$204,120.72

DISBURSEMENTS FOR THREE YEARS.

Salaries, including secretary, Western representative, stenographers, bookkeeping and extra help	$15,405.99
Treasurer's expenses, including bond and safety box	242.75
Rent of offices	1,368.00
Advertising, including the Board's share of publishing the *American Missionary*	2,321.27
Apportionment and Joint Campaign expenses	371.43
Traveling expenses	2,391.49
Office expenses, including printing, stationery, supplies, postage, telephone, telegrams, expressage, and exchange	3,433.64
Legacy and investment expenses	172.34
Total expenses	$25,706.91

Annuities on conditional gifts	$1,757.25	
Investment of endowment funds	96,221.25	
Paid to pensioners	80,257.89	
Total disbursements for the three years		$203,943.30
Balance of cash in bank, July 31, 1913,		$177.42

ASSETS OF THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF.

Book Value, July 31, 1913.

Mortgage on real estate	$94,600.00
Railroad and other bonds	188,888.75
Railroad and other stocks	3,190.00
Cash in bank	177.42
	$286,856.17

AUDITOR'S CERTIFICATE.

The Congregational Board of Ministerial Relief has employed Mr. M. E. Reichmann, Public Accountant, of New York, to examine the books and accounts of Mr. B. H. Fancher, its treasurer, for the three years ending July 31, 1913, and we herewith submit his statement of the result of his work as a part of our report.

We have also made a careful examination of all bonds and other securities held by the Board and find the same to agree with the records in the books and balance sheet of same date.

The treasurer's bond was submitted to us and found to be in order.

GUILFORD DUDLEY,
FRANKLIN H. WARNER,
Auditors.

NEW YORK, October 2, 1913.

Messrs. GUILFORD DUDLEY and FRANK H. WARNER, *Auditors:*

Dear Sirs, — At the close of the triennial period ending July 31, 1913, I have gone over and examined the accounts of the

treasurer of the Congregational Board of Ministerial Relief and have found them all correct as shown by the books.

The detailed accounts have been carefully kept and have been examined as to the clerical accuracy of the bookkeeping. All payments have been compared with the entries in the cash book, the footings and postings have been verified, the monthly reports and statements reviewed, and the summary of the three years' cash transactions as shown by the treasurer's triennial report submitted herewith have been found correct.

The cash balance of $177.42 on July 31, 1913, to the credit of the Board as shown by the Fifth Avenue Bank, and the statement of resources, have been verified and found to agree with the books of the treasurer.

Respectfully submitted,

MARTIN E. REICHMANN,
Public Accountant.

NEW YORK, August 29, 1913.

REPORT UPON MINISTERIAL ANNUITIES.

Part I.

The National Council, at its Boston meeting of 1910, received from the Association of Southern California a memorial asking that an effort be made to start a fund which should secure for Congregational ministers "a substantial retiring pension, proportioned in amount to the number of years spent in our active ministry — not a grant of charity because of indigence, but a pension of honor because of faithful service."

This memorial was referred to your Board of Ministerial Relief, which immediately considered it and reported to the effect that the suggestion of the California brethren met with its approval.

The memorial was thereupon recommitted to the same Board for further consideration, that the matter might be more fully looked into and a report made to the Council at its next meeting.

We, therefore, now report that we have done as you directed. The whole question has been placed in the hands of a special committee of our Board, which, with the coöperation of the secretary, has for many months been giving to the general subject its earnest attention.

We have considered the economic condition of our ministers, their necessities, and the means at our command. We have diligently examined and compared the methods of relief and sustentation employed by other branches of the church. We have looked into certain corresponding arrangements offered by several of the leading insurance companies.

The Ministers' Economic Condition.

Your Board believes it to be a matter of imperative importance that some effectual measure for the relief of our ministers, not of a few, but of a great proportion of them, be immediately set on foot.

Upon entering the ministry a man gives up the usual opportunities of making money, and therewith the hope of possessing

many of the luxuries and larger comforts of life, things which education and culture have fitted him to appreciate. These he cheerfully surrenders for Christ's sake and the gospel's.

In return for such sacrifice, it is only right, if he be a faithful man and of fair ability, that his profession should afford him a living of secure and moderate comfort up to the very end of his days. This was the ideal of our fathers and it accords with the Master's teachings, that the laborer is worthy of his hire.

In the life of the modern Protestant church we have, however, fallen far below this ideal. Professor Rauschenbush affirms that our ministers properly belong to the proletariat, their wages rarely ample, generally meager, and often pitifully small, their employment irregular, uncertain, and, as they advance in years, increasingly difficult to find. Many of them have no fixed abode, but drift from city to city and from village to village, and, having had but the slightest opportunity to save for themselves, are dependent for support in old age upon children, kindred, or friends.

We find that, with a great proportion of our Congregational ministers, the present situation is deplorable.

Only about four fifths of the churches (4,915 out of 6,064) report to the Year-Book as to salaries provided for their pastors. Of these, 1,408 pay $500 or less, 915 pay from $500 to $750, 1,211 pay from $750 to $1,000, 823 pay from $1,000 to $1,500.

In other words, of every hundred salaries received by our Congregational ministers, 28 consist of $500 or less,* 18 range between $500 and $750, 24 between $750 and $1,000, 17 between $1,000 and $1,500, leaving only 13 out of the 100 that exceed $1,500.

If the non-reporting churches had added their figures, the situation would certainly not appear more cheering, for they, with a few exceptions, are among the smallest in membership and weakest in financial strength.

These facts speak for themselves. The attempt to live and provide for a family upon such incomes, especially within the past few years, can mean but one thing, — that for thousands of our brethren life is a steady fight with poverty, a struggle that bears with special severity upon ministers' wives.

*This does not take into account cases where the same minister serves two or more churches and receives payment from each of them.

And this is not the worst of it. The average minister has before him the cheerless prospect that at the portals of old age even this meager income will suddenly cease, and he whose narrow means have made saving almost impossible, having no further opportunity to earn a living by his chosen profession, will be thrown into a position of humiliating dependency.

Such conditions we deem alike unjust to the Christian ministry and discreditable to the church.

Society, long committed to the principle that the old age of public servants should be provided for, has in recent years been giving wide extension to that principle. Pensions are granted to-day, not to old soldiers only, but to government employees in civil service, to veteran police and firemen, to teachers and professors, and to employees of many of our great corporations. It is high time to begin treating with more systematic and considerate care the old age of our veteran preachers.

We believe that *such provision would increase a minister's efficiency.* To be assured that he had something coming to him in the day of need would release a man from anxiety, afford him a comfortable sense of security, and enable him to give an undivided mind to his great work. Relieved from the need of saving every possible penny against the evil day, he might have somewhat more to spend on the necessities of life, the wholesome and abundant food that makes one fit for work, the decent clothing required both for self-respect and the respect of the community, and the books that are the essential tools of the preacher's trade.

We further believe that *such provision would tend to lengthen the period of his activity in pastoral service.*

Our present method of dealing with our ministers is unspeakably wasteful. We are upon the one hand complaining of the meager supply of preachers, and pleading with young men to enter the profession, while on the other we are throwing away by scores and hundreds, fully trained and equipped men at the very height of their power.

A minister at fifty years of age, if his health be unimpaired, and if, escaping the snares of indolence, he has been giving his whole heart to the work of his calling, is worth much more to any church than he was worth at forty, immeasurably more than at thirty.

If he has lost something of youthful ardor, he has gained much more in richness and ripeness of mind, in practical wisdom, in tenderness of heart, and in spiritual power. Yet these fundamental facts of ministerial experience very frequently have no weight with our churches, for if, for any reason, the minister of fifty or more loses his pulpit, he finds it exceedingly difficult to secure another.

Churches searching for a man of his very type will usually pass him by without consideration, their dominant reason being the fear that if they take him they may in a few years "have an old man on their hands."

At whatever age he may have been called, it must certainly be a very disagreeable task to dismiss a worthy and beloved pastor simply because he is too old to serve efficiently, especially when he has no competence beyond his salary. Few churches can afford to retire him on half-pay. It is deemed simpler to avoid all such embarrassments by choosing a younger man as minister and letting him go before he gets too old. We do not mean to imply that we approve of this policy of passing by men of mature strength, but we recognize that the condition exists and we believe that proper provision for the ministers' old age will, in a measure, serve to rectify it.

Now if the church could feel that the minister's old age was partly provided for, there might be greater willingness to employ him in the later years of his maturity.

On the other hand, by tending to enhance the dignity and security of the ministerial office, *such provision should be influential in persuading young men to enter the ministry.* We believe that the clergyman's unfortunate economic condition has had no small influence in withholding them from the profession. It is not that our youth lack the heroic spirit, the willingness to make sacrifices; but it is one thing to sacrifice yourself and quite another to sacrifice your wife and children. Not every sacrifice is noble. The sacrifice which involves the crippling of one's powers, the narrowing of one's opportunities, and the diminution of one's influence is always of questionable wisdom.

If we wish to secure for the Christian ministry the best of our young men, we must take all possible pains to make the minister's place one of dignity and genuine opportunity.

The Means at Our Command.

The investigations of the Board show that it is beyond the means of the churches to inaugurate *at this time* a system of pensions based on years of service, such as has been suggested for our action, adequate provision not having been made in the past for this purpose.

We have, however, come here to-day with a definite, practical plan by which a certain modest provision can be made in the future for any and every Congregational minister, who finds himself willing and able to enter into the arrangement we propose, by himself making annual payments toward the funds which it is necessary to raise.

In the plan which we present, the term "pension" being preempted, as already employed in our ordinary work of ministerial relief, we are using in its stead the word "annuity," which should be quite as acceptable, and which designates somewhat more accurately the thing we have in mind; and we propose that the new enterprise be entitled "The Annuity Fund for Congregational Ministers."

Before presenting the plan, one more preliminary word should be said. This is a very serious undertaking. It will require at the outset, and it will continue to require, no small sum of money. Your Board knows of no multi-millionaire who stands ready to start us off with a great gift. If the thing is to be done at all, our own ministers and churches must do it. We, therefore, deem it essential to the plan:

1. That every minister for whom an annuity is to be provided should himself help to provide it by regular payments during the productive period of his life.

2. That every church should be taught to regard its fair share of the necessary cost of properly providing for the old age of our Congregational ministers as a part of its *ordinary fixed expenses.*

3. That every man of ample means among us should be made acquainted with this fund as affording one of the safest, wisest, and most profitable opportunities for the investment of the wealth entrusted to him.

Part II.

The plan proposed by the Board and the resolutions which it offers to the Council are as follows: I, The Plan in Outline; II, Eligibility and Membership; III, Members' Benefits from the Fund; IV, Rates of Members' Annual Payment; V, Methods of Members' Payments; VI, Withdrawals; VII, Ineligible Ministers and Lapsed Members; VIII, How to Start the Fund; IX, The Annuity Fund and Ministerial Relief; X, Resolutions.

I. The Plan in Outline.

1. The plan as proposed contemplates, when completed:

(1) An annuity (or annual payment until death) of five hundred dollars ($500) beginning at sixty-five years of age, for ministers who have served the Congregational Church at least thirty years.

For ministers who have served less than thirty years, an annuity of one hundred dollars ($100), beginning at the age of sixty-five, with ten dollars ($10) additional for each year of service.

(2) A disability annuity of one hundred dollars ($100), with ten dollars additional for each year of service in the Congregational Church over five years, the total not to exceed five hundred dollars ($500).

(3) In case of the death of the minister, an annuity for the widow of three fifths of what would be due and payable to him as an annuitant, this amount continuing to the minor children in the event of the death, or remarriage, of the widow.

2. We have at present no new fund to start this annuity plan, and the funds of the Ministerial Relief Society are inviolably pledged to the specific work of ministerial relief (or pensions to aged and disabled ministers).

It is proposed, therefore, to begin the operation of the annuity fund by securing not less than three hundred ministers, who will become members, and who will make regular annual payments.

Such payments by the ministers will be sufficient to make effective one fifth, or 20 per cent, of the proposed benefits. The other four fifths, or 80 per cent, must be supplied by the churches and individual givers.

II. Eligibility and Membership.

1. All ministers of the Congregational Church, in good and regular standing, and of good health, and not over fifty-five years of age, whether engaged in pastoral work or executive work for the denomination (such as that of editors or secretaries), shall be eligible to membership in the Fund.

2. The age when the annuity shall begin shall be sixty-five, with the proviso that the minister who comes into the Fund on or after the age of forty may elect that the annuity shall begin in his case at seventy instead of sixty-five. In the event of this election ministers are eligible for membership up to age sixty. This naturally reduces the member's rate of annual payment, as will be seen by the table of rates.

3. A minister desiring to become a member of the Fund will be furnished with blanks to be adopted by the Board, which are to be properly filled out. These will include a form to be signed by the applicant himself; a form to be signed by the secretary of the Ministerial Association of which the minister is a member; and a physician's certificate testifying to the applicant's general good health. On the receipt of these papers properly signed, and recommended by a local committee, and accompanied by the first payment, and duly approved by the Board, the certificate of membership will be forwarded to the applicant.

4. The forms for application for membership and the physician's certificate will be somewhat along the following lines:

APPLICATION FOR MEMBERSHIP.

To the Board of Directors of the Annuity Fund for Congregational Ministers in the U. S. A.

My full name is.....I was born.....
My wife's name is.....Date of birth.....
I was ordained to the ministry in the year.....(If in another denomination, give the name of said denomination.....and year of transfer.....)
I am Pastor of.....Church,.....City,
.....State, Association or Conference of.....
Served the Congregational ministry.....years.
I was married.....; I have..... children, date of birth respectively
.....
My last illness, trivial or otherwise, was.....
.....

and the physician who attended me or was consulted by me the last time in the month of.....in the year.....
was..... of.....
I hereby warrant that I am now and have been the past six months in good health and able to regularly discharge my ministerial duties, and hereby make application for membership in the Annuity Fund for Congregational Ministers.

Date..... .....19 . Signature..... .....

N. B. — Please accompany this application with a physician's certificate, a blank for which is enclosed. It must also be accompanied by a remittance for either the full amount of dues for the first year, or semi-annual or quarterly instalment thereof. Remittances are to be made in Checks, Drafts, or U. S. Postal Orders, payable to Treasurer Annuity Fund.

The facts given in this application will be regarded as strictly confidential.

.....19

To the Annuity Fund for Congregational Ministers:

This will certify that I have been a practicing physician since the year.....and have been personally acquainted with the Rev. .....for.....years, am now and have been his family physician. The only illness or ailments within five years with which he has been afflicted were.....
.....
.....
that he is now in good health, in possession of all his senses and faculties, able to discharge efficiently his duties as a minister of the gospel, and I have no reason to suspect the existence of any tendency to disability, and, therefore, recommend him for membership in the Annuity Fund for Congregational Ministers in the U. S. A.

.....M.D.
Graduate of.....Medical College.

III. Members' Benefits from the Fund.

The benefits which will come to the contributing minister are as follows:

1. To the minister sixty-five years of age, who has served the Congregational Church at least thirty years:

(1) An annuity (or annual payment until death) of $100. This sum is provided for by the ministers' own annual payments.

(2) An additional annuity as determined by the Board of Directors, based on the contributions to the 80 per cent fund received from the churches.

The total amount of the annuity to be received by him shall not exceed $500.

This pro rata amount is dependent upon the generosity of the church and the general success of the plan. This means that as the 80 per cent fund is gradually increased by Congregational contributions, individual gifts, and bequests, the amounts received by the minister will be proportionately increased. The American Presbyterian Church, after an experience of four years, is now paying twice the amount of the annuities which the ministers' own payments provided for — that is, for each $100 arranged for by the ministers' payments, the Fund now gives an additional $100.

2. To the minister sixty-five years of age, who has served the Congregational Church less than thirty years:

(1) An annuity of $20 provided for by his contributions to the Fund; together with $2 for each year of service to the Congregational Church, this total amount not to exceed $100.

(2) An additional annuity as determined by the Board of Directors, based on the contributions to the 80 per cent fund received from the churches.

The total amount of the annuity to be received by him shall not exceed $100, together with $10 for each year of service.

For instance, when the Fund is in full operation, a minister who has served the church twenty-five years would receive as an annuity, at sixty-five years of age, $350.

3. To the minister becoming disabled before the age of sixty-five:

(1) An annuity, provided for by his payments to the Fund, amounting to $20; together with $2 for each year of service to the Congregational Church over five years.

(2) An additional annuity as determined by the Board of Directors, based on the contributions to the 80 per cent fund received from the churches.

The total amount of such annuity received by him shall not exceed $100, together with $10 for each year of service to the church over five years; the entire annual disability annuity not to exceed five hundred dollars ($500).

For instance, when the Fund is in full operation, a minister who has served the church twenty-five years would receive as an annuity at disability $300.

By disability is meant total and permanent disability by reason of sickness or accident, such as prevents the minister from performing the duties of his profession.

Should such disability prove to be temporary and not permanent, when it has been removed the member may resume the payment of dues and continue in good standing in the Fund; and the benefits which he has received during his temporary disability shall not reduce, or in any way impair, the benefits which will come to him in the future.

4. Annuities for widows and minor children.

In case of the death of a minister the Fund does not in any sense create an estate payable in cash, but it provides an annuity for his widow and children. This provision is as follows:

(1) For the widow, three fifths of the annuity the husband was receiving; or if he was not an annuitant, then three fifths of the disability annuity he was entitled to receive at the date of his death.

If the minister leaves no widow, but leaves minor children, the annuity is divided ratably among his minor children, during their minority (as outlined in Section 2 below).

(2) In case of the widow's death, or remarriage, the annuity accruing to her will be transferred to the minor children, to be equally divided among them, each child to receive its share until it reaches the age of twenty-one, when the Fund will be relieved from all further claims.

(3) A widow shall not be considered as eligible for the annuity benefits unless her marriage occurred during the minister's years of active service, and before he had become an annuitant of the Fund.

The above benefits are outlined for old age annuities beginning at sixty-five. If the members entering the Fund at age of forty or more elect to have their annuities begin at seventy, then it is understood that the benefits, outlined above, are modified accordingly.

All annuity benefits may be paid by the Board in quarterly installments.

It will be seen that the full benefits, that is, the maximum of $500 a year annuity, can be paid only when the 80 per cent has been secured from the churches. But, as fast as the churches raise their share of the Fund, or any portion of their share, the

benefits from such contributions will go to increase the amounts of the annuities which can be paid. In the meantime, while the churches are striving to do their share, the 20 per cent which the ministers are paying will provide for them 20 per cent of the full benefits proposed, or a maximum annuity of $100 per year. This plan, therefore, combines the two qualities of security and hope; the ministers contribute the security for the minimum benefits; it lies with the churches to make the hope of an increase of this minimum both reasonable and lively.

IV. Rates of Annual Payments.

1. The rates of annual payments to be made by the ministers are calculated from standard tables in conjunction with tables, based on the lives of Presbyterian ministers, covering a period of over one hundred years. The same tables were used by the Ministerial Sustentation Fund of the Presbyterian Church of the United States. With these available and authenticated statistics of a sister denomination, the ministers of which so closely resemble those of our own church, we have deemed it unnecessary to secure statistics bearing on the lives of ministers of our own denomination. But of course the experience of our own Fund will be closely followed.

2. Before deciding to have the direction of the Annuity Fund entirely in the hands of the church itself, your committee carefully considered the question of arranging with some accredited life insurance company or companies, to whom we could entrust the business of caring for the annuities of our Congregational ministers. Such an investigation revealed the fact that the rates which they offer, contemplating a profit to the company, were not as favorable as those which our own society could furnish with a lower cost of administration. Nor would they agree to cover so completely the lives of our ministers and their families as our own plan hopes to do.

A strong additional reason for not allying ourselves with any life insurance companies is that the church owes it to its ministers, and to its own self-respect, that it should in the spirit of self-sacrifice and love make some adequate provision for the disability and old age of its faithful pastors; and we are convinced that it would do this work more earnestly, and would

more generously respond to appeal, if it took the burden of responsibility upon its own shoulders rather than entrust this noble task to some outside agency.

3. Annuities are, relatively, costly, especially when, as in our Fund, they cover two lives and protect minor children; and the minister's longer "expectation of life," while it makes him a better risk and cheaper to insure than the average man, has the opposite effect upon the cost of annuity for him. The longer the insured lives, the less he costs the company; the longer the annuitant lives, the more he costs the company. While the Annuity Fund is not a life insurance company, it has to take into consideration these common principles of life insurance experience.

4. Our rates, if compared with those of the Presbyterians, will be found to be higher. The Presbyterian annuities begin at seventy, ours at sixty-five except in the case of those who elect that their annuities shall begin at seventy. It was felt by your committee to be more desirable to have the annuities begin at an earlier age than seventy, and therefore sixty-five was decided upon. This necessitates increased rates of payments, because we must not only begin our annuities five years earlier, but we must also suffer the loss of the five annual payments the Presbyterian minister must make between sixty-five and seventy. However, to those ministers forty years of age, or older, who feel deterred from joining the Fund on account of the increased cost, we offer the privilege of having their annuities begin at seventy, with the corresponding lower rates of payments. This privilege is offered to ministers up to sixty years of age.

5. The rate of interest, which has been employed in these computations, is $3\frac{1}{2}$ per cent, which is considered a conservative rate in view of the long period of time covered by the agreements entered into by the Fund with its contributing members.

6. To defray the expense of administration it is customary to load the rates with a certain additional charge. In our case, this loading is taken at slightly less than 6 per cent, which is materially less than the customary charge.

7. To provide for the expense of the early years in launching the Fund, we hope to secure special contributions. And it is assumed, judging by the experience of similar enterprises in other denominations, that part of the money contributed by

individuals and churches will be designated for the maintenance of the Fund, and will be sufficient to defray the cost of administration.

We would call the attention to the general business principle, that in originating any enterprise, either secular or religious, the proportion of expense to immediate returns is always higher than when the plan has been brought to maturity.

8. It is estimated that when the Fund is in full operation, annual contributions by the churches, for each member, will average about $200, or about $100,000 for a membership of five hundred ministers, of the average age of forty. If the ministers provide one fifth of this amount by their annual payments, or $20,000, the remainder, or $80,000 a year, must be raised by contributions from the churches, gifts, and bequests, and the income from endowments. As the number of the members of the Fund increases, the annual expenses would be in proportion.

9. It should be carefully noted that the *rates* are in no way based upon the *income* of the minister, but entirely upon his *age*. The *benefits* of the Fund are based on the *length of service* to the church.

10. The age of the minister is reckoned from his nearest birthday.

11. The rate per year which a minister pays when he joins the Fund remains the same each year; but the Fund reserves the right, in the interest of security to all its members, to make a readjustment of its rates, if found necessary, as determined by the actual experience, at the end of every five years. We do not, however, anticipate such a contingency. It must always be remembered that the Fund exists for the benefit and protection of its members, and not for making money.

12. The following tables give the age of the minister; and the rates of the ministers' 20 per cent payments; and the 100 per cent, or full payments of both ministers and churches for annuities to begin at age sixty-five. To these have been added the ministers' rates for annuities beginning at seventy optional to ministers of age forty to sixty.

Taking a few sample cases from the tables, we see that a minister entering the Fund —

At 25	pays	$22.13 a year until 65
,, 30	,,	25.15
,, 35	,,	30.28
,, 40	,,	38.22
,, 45	,,	50.61
,, 50	,,	71.77
,, 55	,,	114.22

V. Methods of Members' Payments.

1. A minister's annual payment may be made either by himself, or by some other individual.

2. The payments are expected to be made annually, but they may be made, if so desired, semi-annually, or quarterly.

3. If a member of the Fund wishes to make a single payment he can do so, the amount being determined, on application, by the actuary from the tables of rates; or, if he so desire, he may make a number of payments in advance, the amount payable to be discounted at the rate of $3\frac{1}{2}$ per cent per annum.

VI. Withdrawals.

1. If a minister ceases to make his payments, or for any reason desires to withdraw from the Fund, he may cancel his agreement and surrender his certificate of membership, at which time he is entitled, in lieu of all future claims on the Fund, to a graded amount as determined by the Board; this amount not to be less than one half of the total payments he has made. This method of settlement is adopted as a reasonable one, on the ground that the Fund, during the time of his membership, has assumed the risk of his disability or death; and, therefore, the *full* amount paid by the retiring member cannot be returned. He may rejoin the Fund at any time, subject to medical examination, by making good his lapsed payments.

2. Should a minister withdraw from the Congregational ministry, or should he retire from the ministry entirely, the same rule applies as to the refunding of not less than half of his payments. But in both of the two latter cases, the minister's connection with the Fund is *automatically* severed, and it does not lie within his option to continue his membership.

The Fund is not a life insurance company, but it is a wise and

sound plan of mutual coöperation between churches and ministers for making a just provision for aged and disabled servants of Christ.

VII. Ineligible Ministers and Lapsed Members.

1. Ministers who are now disabled, or who are disqualified by age from joining the Fund, will be provided for by the present system of ministerial relief.

2. Congregational ministers, who have temporarily contributed to the Annuity Fund and who have discontinued their payments, shall not be considered ineligible for future help by the Department of Ministerial Relief.

VIII. How to Start the Fund.

1. The Fund shall go into operation when three hundred bona-fide ministerial subscribers shall have been secured.

2. Every subscriber of the original three hundred members shall be required to pay $10 on signing the preliminary application blank for membership. A receipt shall be given for this sum, and the amount shall be credited to his account; or, it will be returned to him if his application for membership be refused, or should it be deemed inadvisable to put the Fund into operation.

3. When the requisite number of three hundred subscribers shall be secured, the Fund shall then be put into operation, whereupon the following method of procedure will be used:

(1) Those who have indicated their serious purpose of joining the Fund, by signing the *preliminary* application blanks and by the payment of ten dollars, will then receive the necessary *regular* application forms. On the receipt of these, properly signed, and recommended by the local committee which the Board may designate, and duly approved by the Board, the certificate of membership will be forwarded to the applicant.

(2) The certificate of membership of the original three hundred members shall bear the date, not of their application, but of the day on which the Fund goes into operation; and likewise the *rate* of annual payments for each minister shall be based on his age at the time when the Fund goes into operation. The rate for all applicants after the first three hundred will be based on their age at the date of their application.

IX. The Annuity Fund and Ministerial Relief.

It seems to your Committee desirable that the work of annuities be committed to the Board of Ministerial Relief. The two forms of work are distinct, but so related as to be properly under one direction; while the funds of the two departments will be kept separate. As the years pass, the effect of the annuities will be to limit the number of applications for relief; though that work will long continue, since the extent of individual need will in many cases be beyond the amount furnished by the annuity, and there will always be those for whom there is no annuity provided because they have not been members of the Annuity Fund.

X. Resolutions.

To carry this plan into effect we, therefore, offer the following resolutions:

First, That the Board of Ministerial Relief be instructed to undertake this work and to create a department in accordance with this general plan, to be known as the Department of Annuities.

Second, That, if necessary, an application be made to legislature of the state of Connecticut that the charter of the Board of Ministerial Relief be so amended that the Annuity Fund may be made a department of its work; or that a new charter be secured in Connecticut, or some other state, to cover the field of Ministerial Annuity. And in the event of its being necessary to secure a new charter for the work of annuity, that the officers of the Board of the Annuity Fund and the Board of Ministerial Relief be the same individuals, but that their funds shall be kept separate and distinct, and that all their meetings shall be held independently.

Third, That the Board of Ministerial Relief be empowered to secure such funds and to engage such assistants and to take such other steps as in its judgment may be necessary for the efficient inauguration and prosecution of this undertaking, and to carry out the will of the National Council as expressed in its action on the Annuity Fund.

Fourth, That the ministers of the church be appealed to in the interest of their brethren, and their families, to join the Fund at once and to make a united and determined effort to secure a

large representation of the ministers of our denomination in the same.

Fifth, That churches and individuals be urged to make such a generous offering of funds at the outset of the movement, that this long-delayed and most important branch of the work of our denomination may be an assured success.

TABLE OF RATES FOR ANNUITIES TO BEGIN AT AGE 65.

	Ministers' 20% Payments.			Full Payments of Ministers and Churches.		
Age.	Annual.	Semi-Annual.	Quarterly.	Annual.	Semi-Annual.	Quarterly.
21	21.47	11.05	5.69	107.33	55.27	28.44
22	21.52	11.08	5.70	107.59	55.40	28.50
23	21.57	11.11	5.71	107.83	55.53	28.57
24	21.77	11.21	5.77	108.87	56.07	28.85
25	22.13	11.39	5.86	110.63	56.97	29.31
26	22.57	11.62	5.98	112.83	58.11	29.90
27	23.09	11.89	6.12	115.43	59.45	30.59
28	23.70	12.21	6.28	118.50	61.03	31.40
29	24.38	12.56	6.46	121.91	62.78	32.30
30	25.15	12.95	6.66	125.75	64.76	33.32
31	26.00	13.39	6.90	129.98	66.94	34.49
32	26.93	13.87	7.14	134.67	69.36	35.69
33	27.96	14.40	7.41	139.77	71.98	37.04
34	29.08	14.98	7.71	145.39	74.88	38.53
35	30.28	15.59	8.02	151.39	77.97	40.12
36	31.62	16.14	8.24	158.08	80.70	41.18
37	33.06	17.03	8.76	165.32	85.14	43.81
38	34.63	17.84	9.18	173.17	89.18	45.89
39	36.36	18.72	9.63	181.78	93.61	48.16
40	38.22	19.68	10.13	191.08	98.41	50.64
41	40.25	20.73	10.67	201.24	103.64	53.33
42	42.48	21.88	11.26	212.39	109.38	56.28
43	44.93	23.14	11.91	224.66	115.70	59.53
44	47.64	24.53	12.62	238.18	122.67	63.12
45	50.61	26.06	13.41	253.05	130.32	67.06
46	53.93	27.77	14.29	269.65	138.87	71.46
47	57.64	29.68	15.27	288.18	148.41	76.36
48	61.77	31.81	16.37	308.86	159.06	81.84
49	66.45	34.22	17.61	332.29	171.12	88.05
50	71.77	36.96	19.02	358.85	184.81	95.10
51	77.84	40.09	20.63	389.22	200.45	103.14
52	84.86	43.71	22.49	424.31	218.53	112.45
53	93.02	47.91	24.65	465.12	239.54	123.26
54	102.66	52.87	27.20	513.31	264.35	136.02
55	114.22	58.82	30.27	571.08	294.11	151.34

TABLE OF RATES FOR ANNUITIES TO BEGIN AT AGE 70.

Age.	Ministers' 20% Payments. Annual.	Semi-Annual.	Quarterly.	Full Payments of Ministers and Churches. Annual.	Semi-Annual.	Quarterly.
40	25.89	13.33	6.86	129.45	66.67	34.30
41	27.01	13.91	7.16	135.08	69.57	35.80
42	28.44	14.65	7.54	142.21	73.24	37.69
43	29.55	15.22	7.83	147.74	76.09	39.15
44	30.97	15.95	8.21	154.87	79.76	41.04
45	32.52	16.75	8.62	162.59	83.73	43.09
46	34.21	17.62	9.07	171.07	88.10	45.33
47	36.06	18.57	9.56	180.31	92.86	47.78
48	38.08	19.61	10.09	190.39	98.05	50.45
49	40.29	20.75	10.68	201.49	103.77	53.39
50	42.74	22.01	11.33	213.71	110.06	56.63
51	45.45	23.41	12.04	227.23	117.02	60.22
52	48.44	24.95	12.84	242.20	124.73	64.20
53	51.77	26.68	13.72	258.86	133.31	68.60
54	55.53	28.60	14.72	277.65	142.99	73.58
55	59.77	30.78	15.84	298.86	153.91	79.20
56	64.61	33.27	17.12	323.03	166.36	85.60
57	70.19	36.15	18.60	350.97	180.75	93.01
58	76.71	39.51	20.33	383.57	197.54	101.65
59	84.42	43.48	22.37	422.09	217.38	111.85
60	93.69	48.25	24.83	468.46	241.26	124.15

Sixth, That in the light of the urgency of the need and the duty of our church to accomplish this undertaking in a manner worthy of the traditions of our denomination; and in order to give permanency and stability to the Fund, and to secure as large annuity payments to our ministers as possible from the inauguration of the Fund, we recommend that an earnest and united effort be made to raise as soon as practicable an endowment fund of not less than $2,000,000, the income of which shall be applied toward the 80 per cent of the annuities apportioned to the churches. When we remember the £250,000 Sustentation Fund of our English Congregational brethren; the elaborate plan of the American Protestant Episcopal Church for clerical pensions; that the Presbyterian Church is planning to raise $10,000,000 for its Annuity Fund and Ministerial Relief; and that the Methodist Church not only backs the fund for its ministers with a great and profitable book concern, but is raising a $5,000,000 " jubilee fund " for conference claimants, this sug-

gestion which we submit to the Council can only appear as a bold but conservative proposition, which the Congregational Church can certainly make a living reality, if it has faith and determination so to do.

REPORT OF THE APPORTIONMENT COMMISSION.

I. Meetings and Organization.

The first meeting was held December 7–9, 1910, in New York City, sixteen members and two proxies being present. The second meeting was held in Chicago, October 16–17, 1911. Present: thirteen members, two proxies.

Between meetings the Executive Committee has been in charge of the work of the Commission and has met at such intervals during each year as occasion demanded.

Samuel T. Johnson, Minnesota and Florida, has been chairman of the Commission during the triennium; Samuel B. Capen, Massachusetts, vice-chairman; Rev. Charles C. Merrill, Massachusetts, recording secretary. Charles A. Hull, New York, was treasurer until his death, February, 1913. In Mr. Hull's place, Rev. Lewis T. Reed, New York, for a time acted as treasurer, and then John R. Rogers of New York was permamently appointed.

The first chairman of the Executive Committee was Rev. Clarence F. Swift, Massachusetts, who was succeeded in June, 1911, by Lucien C. Warner, New York. During Dr. Warner's absence abroad, between October, 1912, and July, 1913, Samuel B. Capen, Massachusetts, took his place on the Executive Committee and acted as chairman. The members of the Executive Committee have been: the chairman of the Commission *ex officio*, Rev. Clarence F. Swift, Massachusetts, succeeded by Rev. Lewis T. Reed, New York; Lucien C. Warner, New York; Miss Sarah Louise Day, Massachusetts, who has served as recording secretary of the committee during the triennium; Charles A. Hull, New York, succeeded by John R. Rogers, New York.

At the first meeting of the Commission, Rev. Charles C. Merrill, Massachusetts, was chosen temporary secretary until the work of such an officer should be turned over to the proposed secretary of the National Council with enlarged duties. Such

a secretary of the Council not having been chosen, Mr. Merrill's election as secretary of the Commission was made permanent, and he has continued as its only paid officer.

During the first year of the Commission's work, the territory west of Ohio, and including the southern states, was assigned to the chairman of the Commission for general supervision and executive work, while the territory east of and including Ohio was assigned to the secretary. Since January, 1912, the entire country has been under the general charge of the secretary. Since November, 1911, his office has been at the Congregational House in Boston in connection with the secretary of the Council, whose hospitable and cordial attitude toward the Commission's work deserves special mention. Beginning with January of the present year a western headquarters of the Commission has been maintained in the office of the Illinois Congregational Conference, 19 South La Salle Street, Chicago.

II. Financial Statement.

For the Year 1911.

Received:		
From the Societies, according to their shares of the national apportionment	$8,000.00	
Contributions	15.00	$8,015.00
Expended:		
For Commission meeting in New York City, December, 1910	$743.74	
Executive Committee meetings	30.70	
Publicity, including literature, stationery, and advertising	1,269.25	
Chairman's expenses — office and travel	1,427.60	
Secretary's expenses — office and travel	1,617.67	
Secretary's salary	2,400.00	
State promotion	359.42	
Other expenses	9.28	7,857.66
Balance, December 31		$157.34

For the Year 1912.

Received:		
Balance from 1911	$157.34	
From the Societies	6,000.00	$6,157.34

Expended:		
Publicity, including literature and advertising....	$874.33	
Office expenses, including stationery and supplies, telephone and telegraph, postage and express, rent, office assistant and other office help.....	1,536.86	
Card index.....	300.83	
Secretary's travel.....	782.42	
Secretary's salary	2,400.00	
State promotion.....	218.48	6,112.92
Balance, December 31.....		$44.42

For the Year 1913 to September 1 — Eight Months.

Received:		
Balance from 1912.....	$44.42	
From the Societies.....	3,890.00	$3,934.42
Expended:		
Publicity	$361.50	
Office expenses.....	1,024.46	
Secretary's travel.....	470.89	
Secretary's salary.....	1,800.00	
State promotion.....	166.12	
Expense of Treasurer.....	14.00	3,836.97
Balance, September 1.....		$97.45

III. Outline of Work.

1. *Relation to the States.* The main work of the Commission has been to aid each state in developing such an organization and such methods of work as to enable it with increasing interest and intelligence to raise its own budget and its share of the national budget. Accordingly, the officers of the Commission have personally conferred once or more with the State Apportionment Committees in every state east of the Rocky Mountains and north of the Mason and Dixon line, — the states, that is, which are asked to raise nineteen twentieths of the $2,000,000. A portion of the Pacific states and of the southern states have also been visited. In addition to the personal contact there has been extensive and continuous correspondence, special attention being given in this way to the states which could not be reached personally.

Without question the gain has been great in the efficiency with which state committees are doing their vitally important work. They are sending out more workable figures. They are

engaging in more definite effort to raise their respective apportionments. They are sustaining a more vigorous relationship to their district association committees, partly in helping them with the apportionment figures and partly in pointing the way for promotion work.

In general, it may be said that the activity of the Commission in relation to the states has been welcomed. There was need of a clearing-house of information between state committees; there was also need of correlating the national and state workers. The Commission has in some real, though manifestly imperfect, way met these needs. It could scarcely have done so, had it not included in its membership those who had had practical experience as state workers.

In connection with this principal activity, a good deal of speaking has been done, usually under the auspices of state committees, at state conferences, district associations, ministers' meetings, and local churches. Consultations at all of these meetings have been customary.

2. *The Every-Church Campaigns among Associations.* This was an effort in 1912–1913 to reach every church in a district association within a given period of time. The first campaign was held in November and the last in June. The following associations were visited: Illinois, Fox River, Central West, Elgin; Michigan, Eastern; New York, Susquehanna; New Hampshire, Hillsboro, Rockingham; Vermont, Rutland, Orleans; Massachusetts, Hampden, Woburn, Essex North, Worcester Central; Rhode Island; Connecticut, Hartford, New London. The total number of churches reached has been three hundred and ten, or one twentieth of the churches of the country. The amount of the apportionment assigned these churches was $198,532, or nearly one tenth of the entire $2,000,000. About forty secretaries and field workers of the Societies participated for one or more appointments, and efficient help was given by state representatives. Each campaign, though initiated by the Commission, was set up under the auspices of the association committee on apportionment. The chairman or other working member on the committee rendered loyal service in the effort to make these campaigns a success.

There was thus coöperation, first, among the Societies, since no representative went to speak for his own Society alone, but

to bring a message in behalf of the entire Congregational missionary enterprise; and second, coöperation among the churches of a given group in the attempt to afford a certain definite support to Congregational missions under the leadership of a committee which they themselves had chosen for this purpose.

The campaigns have been characterized by the fact that small churches as well as large have been visited, and also by the endeavor to hold at every church visited a conference with the church officers and missionary committee, at which definite suggestions could be made concerning the raising of the apportionment, the carrying on of missionary education and the making of the every-member canvass.

These campaigns were begun so late in 1912 as to have little or no effect upon the contributions in that year. The results in this respect cannot be tabulated until after the returns for 1913 have come in. It can now be said, however, that the methods employed seem to point a way by which the Societies, through a joint bureau like the Commission, can coöperate in reaching a much larger territory than is being reached by the present methods. We have been constantly saying: "The crux of the situation is the local church." Here is one means of coming into contact with the local church on a somewhat extensive scale.

3. *Relation to Societies.* Close relations have been maintained with the national and district officers of the various Societies and they have coöperated heartily in the Commission's work. The secretary of the Commission has regularly attended the meetings of the secretaries of the Societies in the east and has frequently met with the Chicago secretaries in conference. Special attention has been given to the Women's Societies in the effort to correlate their work more clearly with the Apportionment Plan. The presence of their representatives on the Commission has been a great aid to progress here.

4. *Card Index of Apportionment Figures and Contributions.* In 1911 returns were received from a number of state committees as to the apportionment figures which they had sent out to their churches. These, however, were not complete and it did not seem worth while to catalogue them so as to make them available for the officers of the Societies. But in 1912 the state committees furnished figures for about three fourths of

the churches of the country, and this year figures are on file for about four fifths of those churches. A card has been made out for each church, which records its apportionment and its contributions, the card being arranged to cover a five-year period. A complete set of these cards is on file in New York, as well as at the Commission's office in Boston, and there are files in Chicago and San Francisco for the states which are covered from those centers. Each state has also been furnished with a set of its own cards. These figures are helpful to the Societies in informing them as to the detailed action that has been taken with regard to apportionment in the several states, and are invaluable in enabling the officers of the Commission to keep track of apportionment progress.

5. *The National Apportionment for 1913.* This was made out with great care after eliciting all possible information from state committees. In general, the previous apportionment to the state was used as a guide, but certain changes were made in order to conform as closely as possible to actual practice in the several states. The Commission, however, did not feel that it was authorized in apportioning less than the $2,000,000, or apportioning for each Society less than its share of the $2,000,000. In order to help state committees and Society officials, not only was a figure for each Society indicated in sending the apportionment to a state, but also a percentage for each Society, as showing what was its share of the total amount.

6. *Literature.* The Commission has now on hand what is felt to be a fairly complete outfit of helps for state committees, association committees, pastors, church officers and missionary committees, as well as for general distribution among the church membership. (For list of literature, see Appendix B.)

This summary of the work of the Commission shows that it has been primarily occupied with the fundamentals of organization, and only recently, through the every-church campaign, has it been able to reach directly the local church in any far-reaching way.

IV. The Statistical Record.

Fuller tables are given in the appendix. Attention here is given only to a few outstanding facts.

1. *Total Contributions.* The Congregational Missionary So-

cieties received in 1912 as contributions that counted on the apportionment a total of $1,217,520, which was $35,852, or 2.9 per cent, less than in 1911, and $19,239, or 1.5 per cent, less than in 1910. (See Appendix C, I, 1.)

2. By Societies, the gains in 1912 over 1910 were, H. M. S., $21,488 (6.6%); A. M. A., $3,990 (2.8%); C. B. S., $10,018 (13.5%). Losses in 1912 over 1910 were, A. B. C. F. M., $32,-412 (10.3%); W. B., $10,860 (5.1%); C. E. S., $9,924 (14.8%); S. S. and P. S., $157 (0.2%); M. R., $1,382 (4.0%). (See Appendix C, I, 1.)

3. *Number of Churches Raising their Apportionment.* Out of 4,220 churches for which apportionment figures were received in 1911, 718, or 17 per cent, raised their total apportionment. Out of 5,105 similar churches in 1912, 741, or 14.5 per cent, raised their total apportionment. (By "total apportionment" is meant that they equaled or exceeded the total amount assigned them, not that they necessarily met the apportionment for each Society.)

4. *Number of Contributing Churches.*

a. To the different Societies in 1912 —

W. B., 2,633 — 75 more than in 1910.
H. M. S., 4,593 — 403 „ „ „ „
A. M. A., 3,160 — 80 „ „ „ „
C. B. S., 3,407 — 345 „ „ „ „
C. E. S., 2,555 — 262 „ „ „ „
M. R., 2,409 — 224 „ „ „ „
A. B. C. F. M., 3,116 — 173 less „ „ „
C. S. S. & P. S., 3,588 — 21 „ „ „ „

(See Appendix C, I, 1.)

b. To every Society —

1910.....1,124
1911.....1,272 — 148 more than in 1910, or 13.1%.
1912.....1,431 — 307 more than in 1910, or 27.3%.

In 1910, 18.6 per cent of all the churches were contributing to every Society; in 1911, 21 per cent; 1912, 23.6 per cent.

5. *Cities.* In *The Congregationalist* Hand-book for 1913 there are listed nineteen cities as large Congregational centers. The contributions from these cities (excepting Honolulu) for three years were as follows: 1910, $277,238; 1911, $284,580; 1912, $272,243.

This means that in 1912 these cities lost 4.3 per cent, which was one and one-half times the percentage of loss sustained by the nation as a whole (2.9 per cent). Their loss for 1912 over 1911 was slightly more than a third (34.4 per cent) of the total loss in the nation, although they were asked for slightly more than a fifth (21.7 per cent) of the national apportionment. (See Appendix C, III.)

6. *States.* By groups the states gained as follows in 1912 over 1910:

New England.

Maine	2.6 per cent	
New Hampshire	8.4 ,, ,,	
Massachusetts	3.7 ,, ,,	(3)

Northeast.

New York	5.7 per cent	
New Jersey	16.7 ,, ,,	
Maryland	39.5 ,, ,,	
District of Columbia	2.9 ,, ,,	
Ohio	2.3 ,, ,,	
Indiana	40.8 ,, ,,	
Michigan	13.9 ,, ,,	
Wisconsin	8.9 ,, ,,	(8)

Northwest.

Iowa	5.4 per cent	
South Dakota	18.0 ,, ,,	(2)

Pacific.

Montana	68.3 per cent	
New Mexico	6.3 ,, ,,	
Oregon	18.4 ,, ,,	
Nevada	38.0 ,, ,,	(4)

Southern.

West Virginia	433.0 per cent	
North Carolina Association	326.3 ,, ,,	
Georgia Convention	37.5 ,, ,,	
Alabama Association	131.3 ,, ,,	
Alabama Convention	24.8 ,, ,,	
Mississippi	230.0 ,, ,,	
Texas	108.0 ,, ,,	(7)

By groups the states lost as follows:

New England.

Vermont	9.2 per cent	
Rhode Island	1.0 ,, ,,	
Connecticut	1.4 ,, ,,	(3)

Northeast.

Pennsylvania	13.8 per cent	
Illinois	14.6 ,, ,,	(2)

Northwest.

Minnesota	.5 per cent	
Missouri	24.7 ,, ,,	
Kansas	8.5 ,, ,,	
Nebraska	15.5 ,, ,,	
Colorado	21.6 ,, ,,	
North Dakota	12.6 ,, ,,	(6)

Pacific.

Idaho	20.8 per cent	
Wyoming	7.8 ,, ,,	
Utah	18.0 ,, ,,	
Arizona	23.1 ,, ,,	
Oklahoma	16.7 ,, ,,	
Arkansas	20.8 ,, ,,	
California Northern	5.0 ,, ,,	
California Southern	21.3 ,, ,,	
Washington	10.5 ,, ,,	(9)

Southern.

Virginia	13.5 per cent	
North Carolina Conference,	16.9 ,, ,,	
South Carolina	55.8 ,, ,,	
Georgia Conference	9.2 ,, ,,	
Florida	37.4 ,, ,,	
Louisiana	45.3 ,, ,,	
Tennessee	56.2 ,, ,,	
Kentucky	50.0 ,, ,,	
Alaska	20.3 ,, ,,	
Hawaii	18.4 ,, ,,	(10)

The total number of states or state conferences gaining was 24; the number losing was 30. The New England, Pacific,

and Southern groups contain about an equal number of gaining and losing states. The Northeast group contains by far a larger number (ratio of 4 to 1) of gaining states, and the Northwest by far a larger number (ratio of 3 to 1) of those which lost. (See Appendix C, II.)

7. *Debt.* Investigation shows that there has been no period of three years since the exhaustion of the Swett and Otis legacies in 1892 when the American Board of Commissioners for Foreign Missions, the Congregational Home Missionary Society, and the American Missionary Association — our three largest Societies — have been so nearly free from debt as during the three years covered by this report.

8. *The Influence of Apportionment on the Better Distribution of Contributions throughout the Year.* This has apparently been considerable, as the following facts indicate for the three largest Societies:

The *American Board* in 1906, an average year of the former period, received nearly 40 per cent of its contributions from churches and individuals during the third quarter of the year, when its fiscal year closes, and 26, 18, and 16 per cent during the 1st, 2d, and 4th quarters respectively. In 1912, the percentage for the third quarter had fallen to 26, while the percentage for the other quarters had risen to 28, 18, and 28.

The *Congregational Home Missionary Society* in 1907, an average year, received 41½ per cent of its contributions from the churches during the first quarter, when its fiscal year closes; and 22, 12½, and 24 per cent during the other quarters. In 1912, the percentage for the first quarter had fallen to 32, while that for the 4th quarter had risen to 35, and those for the 2d and 3d quarters had remained practically the same.

The *American Missionary Association* in 1908, an average year, was receiving its contributions from the churches as follows:

Quarter.....	1st	2d	3d	4th
Per cent.....	27	27	17	29

In 1912 these had changed to

Quarter.....	1st	2d	3d	4th
Per cent.....	22	23½	23½	31.2

indicating a less marked, but real, gain in distribution.

These changes are doubtless due, in large degree, to the response of the churches to the suggestion of the Commission and the state committees, in circular letters near the end of the year, that contributions be sent in by January 1 in order to close the apportionment year strongly. Formerly the close of its fiscal year was the time when a Society might expect its most abundant contributions; now the close of the calendar year has become a time of equal or greater expectation. As yet, the emphasis on the quarterly remittance does not seem to have affected the steadiness of contributions notably, although we are glad to say that an increasing number of churches are adopting this most commendable practice.

9. *The Influence of Apportionment on Gain or Loss.* A study of six representative states, East and West, shows a significant gain in 1912 over 1911 by those churches which equaled or exceeded their total apportionments, while there was a corresponding significant loss by those churches which raised not over fifty per cent of their total apportionments.

The figures:

	Per Cent of Gain by Churches which Equaled or Exceeded Their Total Apportionment.	Per Cent of Loss by Churches which Raised Not Over Fifty Per Cent of Their Total Apportionment.
Massachusetts	5.6	17.7
Illinois	4.1	27.0
Connecticut	9.5	33.7
New York	65.5	25.8
Iowa	17.7	18.7
South Dakota	116.0	32.2

10. *Comment.* The failure to show an increase in total contributions to Congregational missions during the past three years does not mean that many churches have not advanced under the stimulus of apportionment, nor that the Apportionment Plan has been without result. For example, the gain of 27 per cent in the number of churches contributing to all the Societies is very significant, although the number of churches remaining, which do not contribute to all, is startlingly large. Had it not been for what has been done for apportionment in states, district associations, and local churches, the falling off,

instead of being small, might have been disastrous. The pertinent figures of paragraph 8, just above, strongly indicate that this would have been the case. One source of loss, which with the changing urban population can hardly be controlled, is suggested by the figures given above concerning the cities. As yet the churches and sections that have successfully tried apportionment have not been able to make up for certain inevitable sources of loss.

But a more important factor is that during this period we have been in a transition state with regard to our denominational benevolences. Questions of reorganization that have vitally to do with the working of apportionment, as well as with the inner efficiency of the Societies, have been rife, and until these questions are settled to the satisfaction of our churches, no large progress can be expected in the Apportionment Plan.

V. The Future.

1. *Who shall Carry on the National Apportionment Work?* If the Council votes to establish a Commission on Missions, as proposed by the Commission on Polity, both economy and efficiency suggest that the administration of apportionment be given into its charge. Economy suggests that course because it is expensive to get a representative commission together, and when it does meet, it can readily attend to other coördinate business. Moreover, the problem of apportionment is so largely bound up with the problem of general reorganization that one commission will most naturally and satisfactorily handle both problems, even though it be found advisable, as it doubtless will, to give the detailed charge of apportionment to a subcommittee.

We recommend, therefore, —

(1) That the present Apportionment Commission continue to administer the Apportionment Plan until January 1, 1914, the expenses to be provided by the Societies as at present;

(2) That, provided a Commission on Missions be established by the Council, after that date the administration of the Apportionment Plan be one of its duties;

(3) That the portions of the report of the Committee on the

Apportionment Plan to the last Council, providing for the duties of the Apportionment Commission, which are not amended or made obsolete by this Council, shall apply to the relation of the new Commission on Missions to the Apportionment Plan.

2. *The Year-Book Figures of Contributions to the Benevolent Societies.* Accuracy is the great essential here, not only for the sake of apportionment, but because, in general, a book of religious statistics ought to be reliable. No doubt the present method of securing the figures of contributions from the treasurers of the Societies has some infelicities and churches have been disappointed in not always finding their contributions accurately reported. We believe, however, that progress lies in the development and improvement of the present method rather than a return to the old method of depending upon a church clerk to discover all the many gifts in the church which had actually reached the treasurers of the missionary societies.

We recommend, —

(1) That, the treasurers of the benevolent societies be asked to continue to furnish for the Year-Book, not later than February 1 of each year, the figures of contributions to their respective Societies from the churches;

(2) That a copy of these figures be sent to the statistical secretaries of the several states, as well as to the Secretary of the National Council;

(3) That the Secretary of the Council in sending the annual statistical blanks to church clerks no longer ask for figures of apportionment contributions to the several benevolent societies;

(4) That as soon as possible after the Council adjourns, the executive committee of the Apportionment Commission arrange with the Secretary of the National Council and the treasurers of the missionary societies for a meeting, at which the following topics shall be considered: (*a*) A date during the first weeks of January, 1914, after which no contributions shall be received to count for 1913, the same date, if found satisfactory, to hold for succeeding years; (*b*) increased care in listing contributions that come from different churches in the same town or city and in crediting contributions from the

woman's organizations in a church; (*c*) securing confirmation for the year 1913 of the treasurers' figures from church treasurers, at least in a few states; (*d*) reporting in fuller detail contributions for "special" objects that do not count on the regular budget; (*e*) reporting contributions from individuals by states only; (*f*) publishing for each Society in the missionary magazines each month a summarized statement of receipts in such form that the amount of receipts for the apportionment shall be clearly shown.

3. *The Enlistment of Every Church and Every Church Member.* The preceding recommendations have dealt with questions of detail in organization and method. We come now to the question of the real purpose of apportionment and its right relation to the whole subject of the missionary appeal.

Objection has been made to the word "apportion-ment." Many persons have not been able to divest themselves of the idea that it stood for an attempt to dictate to them how much and to what they should give, rather than an attempt to substitute modern, and, we believe, more Christian methods of coöperation for methods that, even at the best, are really competitive. In spite of objections, our judgment is that the word should not be given up, but that a greater breadth and fullness of meaning should be put into it.

To this end, we believe that apportionment work hereafter should be linked closely with the fundamental work of missionary education. More money will never be permanently secured until the minds and hearts of our church members have become more alert to the present-day needs and the future opportunity of the missionary enterprise. Education and finance are inseparable allies. And if coöperation in finance is worth while, coöperation in education seems equally so. We must make Congregational missions known in its unity. We must together help our church members to greater knowledge and zeal in the cause of missions. When a representative of the Societies goes to a church he should be able to present a plan of education, no less than a plan of finance, which has the support of the denomination. For him to be charged with education will make him more vital in presenting finance, and for him to be charged with finance will make him more definite in presenting education.

We recommend, —

(1) That the fundamental purpose of Congregational missionary policy be the enlistment, first, of every church and, next, of every church member in a support of the Societies that is both intelligent and adequate;

(2) That the following be recognized as essential parts of this policy;

a. Missionary Education among Adults: to teach our church members the real value of missions.

b. Missionary Education in the Sunday-School, with a view to the church of the future: to be conducted as an integral part of the religious education which the Sunday-school is designed to furnish.

c. Apportionment: to provide a way by which the contributions of each church to the established missionary work of all the churches may be definite, proportioned and regular, like the contributions to its own support.

d. The Every-Member Canvass: to secure not only more givers and larger gifts, but, what is of far greater importance, to win through personal contact a permanent increase in the number of those who know and love the cause of missions.

e. The Every-Church Campaign: to visit an entire group of churches during a given time, under the auspices of the State and Association Missionary Committees, until ultimately every church in the nation is reached with a personal explanation of the foregoing plans and with first-hand information of what is being done on the field.

(3) That the Commission on Missions, if it is established, be charged with the general carrying out of this policy and that the Congregational Missionary Societies be asked to coöperate in making it effective.

At the coming meeting of the Council, the Commission expects to hold a consultation with the state apportionment committees, the state superintendents or secretaries, and the executive officers of the Societies, at which several important questions, such as coöperation in education, the basis of Apportionment, the relation of woman's organizations to Apportionment, "special" contributions, individual gifts, the relation of state and national organizations, will be discussed. After this

consultation the Commission may have further recommendations to present to the Council.

Respectfully submitted,

SAMUEL T. JOHNSON, *Chairman.*
SAMUEL B. CAPEN, *Vice-Chairman.*
CHARLES C. MERRILL, *Secretary.*

LUCIEN C. WARNER,
SARAH LOUISE DAY,
LEWIS T. REED,
JOHN R. ROGERS,
Executive Committee.

APPENDIX A.

The Membership of the Commission.

The members of the Commission, with the changes that have taken place during the triennium, are as follows:

Samuel T. Johnson, Minnesota and Florida (Council).

Roger Leavitt, Iowa (Council).

Theodore M. Bates, Ohio (Council).

Fred. M. Wilcox, California (Council).

Alexander W. Farlinger, Georgia (Council).

Rev. Lewis T. Reed, New York (Council), succeeding Rev. Charles C. Merrill, Massachusetts (Council), resigned.

Rev. Asher Anderson, Massachusetts (Council).

Samuel B. Capen, Massachusetts (A. B. C. F. M.).

Rev. Watson L. Philips, Connecticut (C. H. M. S.), succeeding Rev. Hubert C. Herring, New York, resigned.

John R. Rogers, New York (A. M. A.), succeeding Charles A. Hull, New York, deceased.

Rev. William Hayes Ward, New York (C. C. B. S.).

Rev. Frederick H. Page, Massachusetts (C. E. S.).

Rev. Frank W. Hodgdon, Massachusetts (C. S. S. & P. S.), succeeding Rev. Clarence F. Swift, Massachusetts, (resigned).

Lucien C. Warner, New York (C. B. M. R.).

Miss Sarah Louise Day, Massachusetts (W. B. M.).

Miss Flora Starr, Illinois (W. B. M. I.).

Mrs. W. W. Ferrier, California (W. B. M. P.), succeeding Miss Henrietta F. Brewer, resigned, succeeding Mrs. Harry R. Miles, resigned, both of California.

Mrs. Roy B. Guild, Kansas (W. H. M. F.), succeeding Miss Ella F. Leland, Massachusetts, resigned, succeeding Mrs. B. W. Firman, Illinois.

George M. Vial, Illinois (Congregational Brotherhood), succeeding Frank H. Brooks, Vermont, resigned.

APPENDIX B.

Literature.

The Commission has published the following literature during the triennium:

"Practical Suggestions for Apportionment." 4 pages.

"Apportionment. Extracts from the Correspondence of Congregationalists of National Reputation." 20 pages.

"A Shorter Catechism on the Apportionment Plan. Thirty Straight Answers to Thirty Straight Questions." 16 pages.

"The Apportionment Plan Up to Date. Some Principles Stated and Some Questions Answered." 6 pages.

"Loyalty. The Sunday-School's Share in the Kingdom." 8 pages.

"Apportionment Committee Hand-Book." 30 pages.

"A Plain Statement about Apportionment and How to Make It Work in a City Church." 6 pages.

"Your Church and Its Apportionment. A Study in Church Efficiency." 24 pages.

"Wanted, $2,000,000. Received, $1,250,000. Short, $750,000. Seven Good Reasons for Finishing the Job." A brief statement of how each Society could use the increase over its present receipts, which the Apportionment calls for. 12 pages.

"Three Important Facts." A terse summary of the whole matter for universal distribution. 4 pages.

APPENDIX C.

Statistical Tables.

Note. — The following tables refer only to the contributions to the Benevolent Societies under the Apportionment Plan, as reported by the Treasurers of the Societies to the Secretary of the National Council and published in the Year-Book.

I. *Record by Societies.* (In order to make comparisons fair, the total figure for 1910 is reduced by the amount of a special Jubilee offering made to the A. B. C. F. M. by the churches of Hawaii in that year.)

1. *Contributions.*

	Amount.	Per Cent of Gain or Loss.	Per Cent of Apportionment Raised.	Contributing Churches.	Per Cent Gain or Loss.
	A. B. C. F. M.				
1910	$322,886			3,289	
1911	317,744	−15.9		3,222	
1912	290,474	−8.4	51.7	3,116	−3.2
App't	560,000				
	W. B. M.				
1910	210,980			2,558	
1911	200,581	−4.9		2,560	
1912	200,120	−2.3	66.7	2,633	+2.8
App't	300,000				
	C. H. M. S.				
1910	322,837			4,190	
1911	346,593	+7.3		4,207	
1912	344,325	−6.5	73.2	4,593	+9.1
App't	470,000				
	A. M. A.				
1910	139,909			3,080	
1911	144,190	+3.0		3,094	
1912	143,899	−0.2	57.5	3,160	+2.1
App't	250,000				
	C. C. B. S.				
1910	73,970			3,062	
1911	81,315	+9.9		3,175	
1912	83,988	+3.2	49.4	3,407	+7.3
App't	170,000				
	C. E. S.				
1910	66,873			2,293	
1911	59,311	−11.3		2,443	
1912	56,949	−3.9	51.7	2,555	+4.5
App't	110,000				
	C. S. S. & P. S.				
1910	64,870			3,609	
1911	66,703	+2.8		3,554	
1912	64,713	−1.4	64.7	3,588	+9 5
App't	100,000				
	M. R.				
1910	34,434			2,185	
1911	36,935	+7.4		2,497	
1912	33,052	−10.5	82.5	2,409	−3.5
App't	40,000				
	Total.				
1910	$1,236,759			5,186	
1911	1,253,372	+1.3		5,080	
1912	1,217,520	−2.8	60.9	5,096	+0.0
App't	2,000,000				

2. Table showing the percentage of the total contributions which each Society received.

	A.B.C.F.M.	W.B.	H.M.S.	A.M.A.	C.B.S.	C.E.S.	S.S.&P.S.	M.R.
	Per Cent.	Per Cent.	Per Cent.	Per Cent.	Per Cent.	Per Cent.	Per Cent.	Per Cent.
1910	26.1	17	26.1	11.9	5.9	5.4	5.2	2.7
1911	25.3	16	27.6	11.5	6.5	4.7	5.3	2.9
1912	23.8	16.4	28.2	11.9	6.9	4.6	5.3	2.7
App't	28.0	15.0	23.5	12.5	8.5	5.5	5.0	2.0

3. Tables for three largest Societies, showing what percentage of their contributions came in during each quarter of the year.

A. B. C. F. M. (including individuals):

	1st Quarter. Per Cent.	2d Quarter. Per Cent.	3d Quarter. Per Cent.	4th Quarter. Per Cent.
1906	25.8	18.3	39.4	16.5
1910	21.4	14.8	33.3	30.3
1911	22.3	14.7	37.0	25.7
1912	27.6	18.2	26.3	27.6
Standard	25.0	25.0	25.0	25.0

A. B. C. F. M. (not including individuals):

1910	24.0	14.1	27.1	34.8
1911	24.0	16.7	29.4	29.9
1912	30.7	15.7	22.4	30.9
Standard	25.0	25.0	25.0	25.0

C. H. M. S. (not including individuals):

1907	41.5	22.0	12.5	24.0
1910	37.5	18.0	14.5	30.0
1911	27.0	18.0	19.0	36.0
1912	31.7	21.1	11.7	35.3
Standard	25.0	25.0	25.0	25.0

A. M. A. (not including individuals):

1908	27.0	27.0	17.0	29.0
1910	25.0	24.0	19.0	32.0
1911	21.5	25.5	19.0	34.0
1912	21.7	23.5	23.4	31.2
Standard	25.0	25.0	25.0	25.0

NOTE. — The three years before 1910 given above for each one of the Societies, though different in each case, is believed to be fairly representative of the way contributions came in before the Commission began its work.

State.	Total Contributions.			Apportionment.			Churches Contributing to Every Society in 1912.			Churches Equaling or Exceeding Total Apportionment.	
	Amount.	Per Cent Gain or Loss over 1911.	Per Cent Gain or Loss over 1910.	Amount 1912.	Per Cent Raised.	Amount 1913.	Number.	Per Cent Gain or Loss over 1911.	P. C. of All Ch's in the State.	Number.	Gain or Loss over 1911.
Maine	$31,268	− 5.2	+ 2.6	$42,300	73.9	$40,000	43	+28.2	16.1	45	+32.3
New Hampshire	30,954	+ 9.9	+ 8.4	45,100	68.6	45,000	61	+22.0	33.1	47*	+11.9
Vermont	31,644	− 5.2	− 9.2	48,200	65.6	48,000	50	−26.4	23.3	47	−12.9
Massachusetts	311,654	− .8	+ 3.7	499,000	62.4	485,000	335	+10.9	56.1	144	+ 5.8
Rhode Island	19,782	+ 8.8	− 1.0	35,900	55.1	31,500	21	+10.5	51.2	2	−66.6
Connecticut	144,284	− 1.5	− 1.4	250,500	57.5	250,000	154	− 2.5	46.3	110	+39.2
New York	81,071	− 5.1	+ 5.7	156,000	51.9	150,000	79	+23.4	26.6	41	−30.2
New Jersey	22,117	+17.1	+16.7	32,150	68.7	32,000	19	+35.7	39.6	4	−20.0
Pennsylvania	4,371	−11.1	−13.8	17,035	25.6	17,000	11	+83.3	10.0	8†	+33.3
Maryland	769	+51.0	+39.5	1,825	42.1	1,800	1	—	—	0	—
District of Columbia	7,184	+ 6.2	+ 2.9	6,900	96.0	9,000	3	+50.0	50.0	2	Even
Ohio	48,932	− 5.7	+ 2.3	88,500	55.2	87,000	85	+ 2.4	34.8	15	−55.8
Indiana	3,650	+16.5	+40.8	6,650	54.8	6,000	9	+80.0	21.9	2	Even
Michigan	38,958	+ 1.8	+13.9	76,200	51.2	75,000	29	−12.1	9.3	No appt. record.	—
Illinois	104,364	−16.4	−14.6	195,600	53.3	200,000	114	− 9.4	31.8	29	−65.8
Wisconsin	39,399	+13.1	+ 8.9	60,000	65.5	60,000	61	+21.0	22.7	44*	+19.3
Minnesota	30,826	+ 3.7	− 0.5	60,000	51.3	60,000	49	+25.6	21.1	5*	−58.3
Iowa	43,911	− 2.7	+ 5.4	75,500	58.1	75,000	87	+42.4	29.7	37	No rec. 1911
Missouri	26,489	− 6.2	−24.7	39,800	66.5	40,000	16	− 5.8	22.2	14	−21.1
Kansas	16,292	−12.9	− 8.5	28,600	56.9	30,000	27	+42.1	17.4	10	−62.9
Nebraska	20,359	−15.7	−15.5	32,100	63.4	34,000	21	−41.6	10.4	No rec.	—
Colorado	13,163	− 9.8	−21.6	21,550	61.0	22,000	16	− 5.4	15.8	14	+27.6
North Dakota	6,361	+20.5	−12.6	11,500	55.3	12,000	10	—	—	12	No rec. 1911
South Dakota	13,306	+47.7	+18.0	14,350	92.7	15,000	14	—	6.3	15	+15.3

State.	Total Contributions.			Apportionment.			Churches Contributing to Every Society in 1912.			Churches Equaling or Exceeding Total Apportionment.	
	Amount.	Per Cent Gain or Loss over 1911.	Per Cent Gain or Loss over 1910.	Amount 1912.	Per Cent Raised.	Amount 1913.	Number.	Per Cent Gain or Loss over 1911.	P.C. of All Chs in the State.	Number.	Gain or Loss over 1911.
Montana	$1,665	+31.7	+68.3	$1,590	104.0	$1,700	1	−75.0	13.8	16	+33.3
Idaho	1,400	−9.2	−20.8	1,390	100.7	2,000	6	—	20.7	12	No rec. 1911
Wyoming	944	−11.7	− 7.8	1,740	54.2	1,200	14	+55.5	63.6	6	+20.0
Utah	391	+ 3.4	−18.0	1,340	29.1	1,000	0	—	—	No rec.	—
Arizona	399	− 6.7	−23.1	1,045	19.5	800	0	—	—	1	No rec. 1911
Oklahoma	2,323	− 6.4	−16.7	3,445	95.0	4,000	5	+25.0	8.3	2	+60.0
New Mexico	184	+24.3	+ 6.3	275	66.8	250	0	—	—	0	No rec. 1911
Arkansas	34	+17.2	−20.8	175	19.4	100	0	—	—	0	No rec. 1911
California Northern	31,612	+ 6.6	− 5.0	46,500	3.4	42,000	29	+31.7	21.6	26	No rec. 1911
California Southern	32,347	−21.7	−21.3	39,600	81.6	50,000	25	+177.7	23.1	No rec.	—
Oregon	7,709	+ 6.5	+18.4	7,100	108.5	9,000	11	+10.0	20.0	16	60.0
Washington	30,429	− 6.4	−10.5	26,450	115.0	40,000	8	−27.2	4.2	14	−30.0
Nevada	185	+76.1	+38.0	250	74.0	250	0	—	—	0	—
Virginia	172	−11.3	−13.5	380	40.0	400	2	—	40.0	No rec.	—
West Virginia	320	+25.0	+433.0	255	125.0	.....	1	—	50.0	No rec.	—
North Carolina Conference	510	−16.6	−16.9	1,000	51.0	1,000	0	—	—	No rec.	—
North Carolina Association	405	+231.9	+326.3	130	311.0	150	0	—	—	No rec.	—
South Carolina	41	−44.5	−55.8	165	24.8	200	0	—	—	No rec.	—
Georgia Conference	892	−17.5	− 9.2	1,800	49.5	1,800	0	+100.0	80.0	No rec.	—
Georgia Convention	198	+31.1	+37.5	525	37.7	500	2	—	—	No rec.	—
Florida	2,852	+56.9	−37.4	4,095	69.6	4,000	5	+150.0	8.4	9	+80.0
Alabama Association	532	+90.6	+131.3	600	88.6	600	2	—	1.0	8	No rec. 1911
Alabama Convention	402	+71.7	+24.8	515	78.6	500	1	—	1.3	No rec.	—
Mississippi	85	+84.7	+230.0	405	20.9	1,200	0	—	—	No rec.	—
Louisiana	770	+ 6.7	−45.3	1,200	64.1	1,200	1	—	—	No rec.	—
Texas	2,524	+23.3	+108.0	4,000	63.0	3,000	2	100.0	6.4	No rec.	—
Tennessee	363	−15.1	−56.2	985	36.8	1,000	1	—	—	No rec.	—
Kentucky	100	−36.7	−50.0	410	24.3	300	0	—	—	No rec.	—

Alaska	102	−30.6	−20.3	75	136.0	200	0	—	—	No rec.		—
Hawaii	6,522	−25.0	−18.4	7,300	89.3	10,000	—	—	—	No rec.		—
Porto Rico	.....	−100.0	Even	—	—	100	—	—	—	No rec.		—
Total	$1,217,520	− 2.0	− 4.0	$2,000,000	60.9	$2,002,750	1,431	+ 12.5	23.6	741		

*1911 Apportionment. †Incomplete.

III. *Churches in Large Congregational Centers.*

	1910.	1911.	1912.	Gain or Loss 1912 over 1911.	Gain or Loss 1912 over 1910.
Boston	$54,719	$54,622	$54,575	− 47 (0.8%)	− 144 (0.26%)
Brooklyn	24,848	32,893	26,742	−6,151 (18.7%)	+1,894 (7.6%)
Chicago	25,701	28,724	23,348	−5,376 (17.1%)	−2,353 (9.1%)
Hartford	18,638	18,257	20,225	+1,968 (10.7%)	+1,587 (8.5%)
Worcester	14,025	16,014	17,205	+1,191 (7.4%)	+3,180 (22.6%)
Seattle	17,111	16,974	16,218	− 756 (4.4%)	− 893 (5.2%)
Minneapolis	15,384	15,678	14,117	−1,561 (9.9%)	−1,267 (8.2%)
New Haven	11,669	11,998	12,585	+ 587 (4.8%)	+ 916 (7.8%)
New York	12,580	11,970	11,729	− 241 (2.0%)	− 851 (6.7%)
Oakland	13,827	7,739	11,392	+3,653 (47.2%)	−2,435 (17.6%)
Cleveland	10,407	11,319	10,877	− 442 (3.9%)	+ 470 (4.5%)
Providence	11,327	10,234	10,378	+ 144 (1.4%)	− 949 (8.3%)
Los Angeles	10,369	13,018	9,923	−3,095 (23.7%)	− 446 (4.3%)
St. Louis	12,927	12,009	9,219	−2,790 (23.2%)	−3,708 (28.6%)
Washington	6,978	6,765	7,162	+ 397 (5.8%)	+ 184 (2.5%)
Springfield	5,233	5,747	6,815	+1,068 (18.5%)	+1,582 (30.2%)
Denver	7,870	6,849	5,885	− 964 (14.0%)	−1,985 (2.5%)
Toledo	3,625	3,770	3,848	+ 78 (2.0%)	+ 223 (6.1%)
	$277,238	$284,580	$272,243	−12,337 (4.3%)	−4,995 (1.8%)

REPORT OF THE COUNCIL COMMITTEE ON THE REPORT OF THE APPORTIONMENT COMMISSION.

The first feeling inspired by the report of the Apportionment Commission is one of disappointment, almost of dismay, at the fact disclosed that the contributions received under the Apportionment Plan from 1910 to 1912 show not an annual gain, but an annual loss; quoting the salient sentence near the top of page 218, "The Congregational missionary societies received in 1912 as contributions that counted on the apportionment a total of $1,217,520, which was $35,852, or 2.9 per cent, less than in 1911, and $19,239, or 1.5 per cent, less than in 1910."

One's disappointment in reading this is emphasized by the tables in the secretary's report, pages 177 and 178: Benevolence to the societies in 1910, $1,269,409; for 1911, $1,253,372; for 1912, $1,217,520. Grand total of benevolences for 1910, $2,860,582; for 1911, $2,454,340; for 1912, $2,363,584; and still more by Table VI on page 179: Benevolence for the three years, $7,678,496; decrease from the preceding three years, $449,678. The two tables at the top of page 178 show that in 1910 the proportion of benevolences to local expenditures was 31.9 per cent; in 1912, 25.4 per cent.

These are startling figures. Have our Forward Movement, our Together Campaign, and the Apportionment Plan resulted in no gain, but in a substantial loss?

But on page 221 we read: "Investigation shows that there has been no period of three years since 1892 when the American Board, the Home Missionary Society, and the American Missionary Association — our three largest societies — have been so nearly free from debt as during the three years covered by this report."

Your committee felt, as many of you must have felt, that this paradox required some further study to uncover the exact situation.

In the first place, the most startling of these figures, those showing a loss of nearly half a million dollars between the three

years 1907–1909 and the three years 1910–1912 are undoubtedly based on an entirely false comparison. Up to 1909 the figures of benevolences used were those furnished by the church clerks; in 1910 the figures of the society treasurers were substituted. This resulted in an immediate apparent loss of $600,000, which was chiefly, if not entirely, due to the substitution of exact figures representing actual cash applicable to the society budgets for the figures of church clerks, inflated by including gifts not within the scope of the apportionment, and often for miscellaneous purposes having no direct relation to our Congregational activities. Besides this, an important fact, going far to explain what shrinkage is left to explain, is that the great Together Campaign, by which all debts of all the societies were wiped out, and some addition made to current receipts, took place in the three years preceding the triennium which is now closing. Perhaps the churches could hardly expect to continue permanently at the level reached by that tremendous special campaign.

The vital question is: What have been the actual receipts of our societies from churches and individuals, not only for their budgets technically so-called, but for all purposes which serve their general missionary activities? This question we hoped to be able to answer at this time, but we cannot do so. The representatives of the societies who are here have not been able to give us in time for our present use the figures which we desired in order to make the comparison.

We have been able to get only these partial figures: The total receipts of our three largest societies, including legacies, individual gifts, and all other receipts, and including in the receipts of the American Board those of the Woman's Boards, were in 1907, $1,889,000; in 1910, $2,112,000; in 1913, $2,136,000; a considerable gain in the earlier three-year period, during which the Together Campaign took place, and a slight gain in the latter three-year period.

Of the three smaller societies, the Church Building Society says that its receipts for 1912 exceeded those of 1911 by nearly $35,000; the Education Society reports "a gain of $14,203 over last year"; the Sunday-School Society, "a gain of $6,804 over the preceding year, and of about $6,000 in the last three years over the preceding three years."

Perhaps these imperfect data are sufficient to enable us to say that there has been from triennium to triennium and from year to year a slight gain.

Why, then, do the reports based on the Apportionment Plan show a steady loss? Evidently from year to year the proportion of the actual total gifts which is credited to the apportionment is growing less.

This may be partly due to the disposition of large givers, as the apportionment plan becomes more widely known, to send their checks as personal contributions, and not to offer to their fellow church member the temptation to neglect their own duty because the church's quota has been filled or more than filled.

But we think it also may be due to an unwise rigidity on the part of our society treasurers in giving credit on the apportionment only for gifts which exactly apply on the budget in the technical sense.

If, for example, the American Board, reviewing the demands made by their several missionary stations, finds it necessary to omit certain items from its budget because it has not the funds in sight to meet them, and if afterward the gift of some church or donor for that precise object enables them to undertake the work which they would have assumed in the budget if they had had the money, it seems technical and unfair to refuse credit for the gift.

We realize the force of the idea that the budget of items deemed most necessary by the responsible management should be first met, and donors not encouraged to dissipate their gifts by supplying less necessary items; but, on the other hand, there is a great gain in connecting donors with some object in which they have already expressed a direct and personal interest; and the implied rebuke to a donor or church which has made a generous response to some appeal in the direct line of a society's work by refusing credit therefor, because the item had not been anticipated in the budget, tends to chill the benevolent impulse at the source.

We therefore suggest to the Commission on Missions whether it would not be well to provide that society treasurers credit under the apportionment plan all funds received by the treasurer for the direct promotion of the work of the society, and for ob-

jects that it would have provided for if it had had the available funds.

The first recommendation of the Apportionment Commission (page 223) that its work be turned over to the new Commission on Missions has already been met by the new constitution.

But the new commission will hardly be able at once to enter on all parts of its great field; and we think that the Apportionment Commission and its secretary ought not to be dismissed from their work at a day's notice, and with no provision for the work in the interim.

We therefore recommend the passage of the following resolution:

(1) That the executive committee and the secretary of the Apportionment Commission be instructed to continue their work until January 1, 1914; and that the expenses during that time be paid in the same way as heretofore.

As to the recommendations of the Commission appearing on page 224 of their report, we believe there has often been dissatisfaction on the part of church officers because of alleged errors and omissions in the reports of the benevolences made by the society treasurers, and that such claims of error have sometimes been well founded, as is inevitable in dealing with so vast a body of figures. The criticism and hostility to the apportionment plan caused by such occasional errors have undoubtedly been harmful.

We recommend the adoption of the following resolutions:

(2) That the treasurers of the missionary societies continue to furnish for the Year-Book the contributions made to their societies by the churches, and that the secretary, in sending to church clerks the statistical blanks, no longer ask for the amount of the church's contribution to the societies' budgets, but ask for the contributions of the church to other Congregational objects and to non-Congregational benevolences.

(3) That the treasurer of each society be asked to report to the treasurer of each contributing church, as soon as possible after the end of the year, for verification or correction, the amount which is to appear as the contribution of that church under the apportionment plan.

(4) That no contributions be credited upon the apportion-

ment for any year unless received at the home office or at a regular district or state agency of the society on or before the tenth day of January following.

(5) That in sending receipts for individual contributions, when the donor has not stated whether or not he desires his gift to be credited on the apportionment of any church, the society treasurer expressly state that the gift will not be so credited unless expressly requested by the donor, and ask him, if he desires that it be credited to any church, to advise the treasurer of that fact at once.

(6) That contributions from individuals who do not request such credit to any church be reported in the magazines, not under the heading of the city from which the gift comes, but only under the state heading.

The effort made in the early part of this report to ascertain the facts as to our recent gain or loss in total contributions, while perhaps somewhat modifying the unfavorable impression likely to be obtained from the secretary's and the Apportionment Commission's reports, can hardly give us great satisfaction. It is well known that the per capita gifts of our churches to missionary purposes are much less now than a generation ago, in spite of the greatly increased wealth of our members. Our societies are largely financed by the dead hand of their former supporters. That all the special efforts of recent years have done little more than keep our gifts at the level reached by the Together Campaign is a result which we can hardly view with entire contentment.

The *system* of apportionment is practically complete; the emphasis must now be in promoting the interest in missions and the spirit of giving.

Possibly the apportionment plan has done some incidental harm by emphasizing methods and machinery, and by leading churches to deprecate the visits of our missionary secretaries and agents.

If the appeal "to meet our apportionment" wholly supersedes the appeal of the work itself, and if maintaining the financial credit of the church be the object of our efforts rather than advancing the Kingdom of God, any temporary stimulus will soon lose its power.

The need is for knowledge, for education, for inspiration.

We think that every minister should do all in his power to extend the circulation among his people of the missionary magazines, and we congratulate the home societies on the more effective appeal that is made by the present consolidated magazine. We think that every minister might very properly give to his people from time to time, briefly, but with sufficient detail and emphasis to create interest, the striking events of current missionary history. Even though the method of contribution by annual or occasional collections be recognized as inadequate and obsolete, the cutting off of the occasional address of the missionary secretary is a distinct loss; these most important agents of our churches should always find our pulpits open to them; and if any church does not have the visits of the secretaries to inform and inspire it, we think the pastor should himself from time to time present in a definite way the work of the several societies to his people.

We heartily indorse the recommendations of the Commission appearing on page 226 of their report, and the additional recommendation made by the Commission too late to be printed, and recommend the adoption of the following resolutions:

(7) That the fundamental purpose of Congregational missionary policy be the enlistment, first, of every church and, next, of every church member in a support of the societies that is both intelligent and adequate.

(8) That the following be recognized as essential parts of this policy:

a. Missionary Education among Adults: to teach our church members the real value of missions.

b. Missionary Education in the Sunday-school, with a view to the church of the future; to be conducted as an integral part of the religious education which the Sunday-school is designed to furnish.

c. Apportionment: to provide a way by which the contributions of each church to the established missionary work of all the churches may be definite, proportioned, and regular, like the contributions to its own support.

d. The Every-Member Canvass. To secure not only more givers and larger gifts, but, what is of far greater importance, to win through personal contact a permanent increase in the number of those who know and love the cause of missions.

e. The Every-Church Campaign: to visit an entire group of churches during a given time, under the auspices of the State and Association Missionary Committees, until ultimately every church in the nation is reached with a personal explanation of the foregoing plans and with first-hand information of what is being done on the field.

f. The system of *weekly payments*, by envelope or otherwise, of the contributions pledged.

(9) That the *United Missionary Campaign*, projected by the Home Missions Council and the Foreign Missions Conference, which represent the Missionary Boards of the evangelical denominations of North America, be approved by this Council and be commended to the Commission on Missions and to the state organizations as a providentially available method of developing in the churches full allegiance to the missionary policy above outlined.

Especially in view of the fact that the Apportionment Commission is soon to pass out of existence, we offer this final resolution:

(10) That the deep gratitude of the churches is due to the members and to the Secretary of the Apportionment Commission for their laborious, intelligent, and valuable work in initiating and perfecting this great movement to secure the intelligent and systematic support of our societies, and our more adequate response to the Great Commission of the Divine Master.

EPAPHRODITUS PECK.
OSCAR E. MAURER.
JAMES S. WILLIAMSON.
H. GRANT PERSON.
CHARLES H. KIRSCHNER.

REPORT OF THE BROTHERHOOD COMMITTEE OF THE NATIONAL COUNCIL.

The Brotherhood, being fully recognized as the denominational representative of social service, submits the following report:

The visitation by the secretary has covered the country, and group meetings have been held in all the principal cities. Addresses have been made before state conferences, Y. M. C. A.'s, and in cities where labor meetings were held. Schools, colleges, and universities have been visited and addresses made on the principal subjects of social service. In coöperation with the Home Missionary Society, the secretary conducted a series of social evangelical services in Tampa, Fla. The whole community was aroused, and as a direct result of the meetings a new impetus was given the playgrounds movement. In visitations of army posts, juvenile courts, and factories, and through coöperation with the Federal Council of the Churches the Brotherhood has been able to make a substantial contribution to the work of our churches.

Strength of the Men's Movement within the Denomination.

One thousand three hundred and eighty of the 6,064 Congregational churches in the United States have their men organized. These organizations are not of one type, there being 524 Brotherhoods, 766 Men's Clubs, 114 Men's Bible Classes, and 75 Men's Leagues. The total membership of these organizations is 72,518.

The success of the organization is measured by the success of the local church in making real the gospel of Jesus Christ in its community. Measured by the usual standard we are safe in saying that our most successful churches have their men organized, and that for church efficiency there must be some organization of the men, with a definite, workable program.

That the organizations have succeeded is shown in the fact that, while the total number of Congregational churches in the country made a net gain of 4,285, the 1,380 churches which have their men organized made a gain of 5,289 members. Or, in other words, the 4,684 churches having no form of men's organizations show a net loss of 1,004 members. No one can doubt that there is a connection between these numbers.

The average size of men's organizations within the churches is 52 members, but a study of the organizations shows that there are 986 organizations below and 412 above the average size. To express it accurately, there are 30 organizations having less than 10 members, 412 less than 25 members, 952 have less than 50 members, and only 428 have more than 50 members. So it will be seen that the organization of men is not confined to the larger churches, some of the most efficient organizations being in the small churches.

Successful work is being done by the men's organizations:

In Maverick Church, East Boston, special interest is being taken in the community, and the club is the natural rallying place for the men.

Pilgrim Church, Dorchester, has an efficient social insurance plan in operation.

Hope Church, Springfield, Mass., through its men is able to weld all the community forces into an organization that is doing many of the things for its community that the Y. M. C. A. would do were there one in the community.

Hough Avenue Church, Cleveland, Ohio, is training its men for personal evangelism.

At Westboro, Mass., the men are interesting themselves in the reform school for boys which is at their door.

First Church, Springfield, Ohio, continues to hold the interest of its men and put them back of the church work and community problems through a primary interest in a literary program that is planned and carried out by the men themselves.

In the New First Church, Chicago, the men are active in making effective the enlarged plan of the new church with its splendid parish house.

The First Church, Peoria, through its men's organization, as well as the men in First Church, Appleton, Wis., are taking

special interest in, and responsibility for, the Sunday-night services.

At Champaign, Ill., the club is interesting themselves in the social and industrial problems of the community, bringing all classes of people together.

Plymouth, Des Moines; First Church, Lincoln, Neb.; and Claremont, N. H., each have groups of men alive to the social demands upon the church and are active in meeting these demands.

At Crofton, Neb., the Men's Club is teaching the church to think in terms of the community instead of in terms of itself and is successful in promoting community activities of various kinds.

Plymouth, Oakland, Cal., through its community house, is meeting the needs of the men and boys of the district so splendidly that this group of men, and the pastor at their head, are recognized throughout all Northern California for their effective and efficient work.

The men of Central Church, Topeka, Kan., have applied themselves to the problems of organization and are making effective the apportionment plan within the church.

Phillips Church, Boston; Pilgrim Church, Oklahoma City; Westminster Church, Kansas City; and Central Church, Atlanta, Ga., are especially successful in the department of Bible study, the men's Bible classes of these churches being worthy of special notice.

Medina, Ohio, through its men, is attempting to serve a group of foreign-born citizens who have settled in the community. And at Central Falls, R. I., under the leadership of Rev. John D. Dingwell, through the Sunday-night theater services, the foreign-born citizens are being taught the true American ideals and are being given, through the moving pictures and lectures, glimpses of the great periods of our national history.

Webster Grove, Mo., boasts of a group of men so well balanced in their interests that they can be depended upon to do any thing that needs to be done.

At Northfield, Minn., the men, in addition to the work in the community for community needs, are especially interested in the problem of the growing boy, and they have secured, a few miles from town, an island that is being extensively used

by the church for camping, picnicking, and other outing purposes.

Wilmette, Ill., has a specially valuable current discussion class, and Winnetka, another North Shore suburb of Chicago, continues its efficient work through its community house.

These are but a few of the groups of men who are finding their place in the church, and through the church finding the means for the finest service for the community and their fellowmen. Men's organizations in hundreds of other places are doing the same.

Widening the Scope of the Work.

The program for labor and coöperation with the labor organizations is pretty well conceded to be worth while, and what has been done has met with such recognition that the continuance of the work is warranted. There is, however, more than one factor to be considered in the present situation. The side of labor and the side of capital are of less importance than the common interests of the community. The church cannot afford to ally itself to a partisan fight. Labor leaders, as well as manufacturers and business men, feel this. The church stands for men and the things that make men's lives richer. The church is in the community to make itself stronger, but also to help improve and build up the whole community life. The only things we are fighting, and ought to fight, are the things that impoverish and destroy men, women, and little children. In the community program we have the sympathy and coöperation of leading manufacturers. At several places where conferences were held, the men to whom the new program of justice will mean the greatest cut in their profits are the men who are most heartily in sympathy with the movement.

Finances.

The financial problem has been the source of greatest perplexity. For two years now the Brotherhood has paid all of its bills. Through hard effort it has raised money enough to do its work. But for the $4,800 indebtedness it would have had a comparatively easy task. It is sheer waste to have to put so much time and effort on the question of finance. The prob-

lems which the church has asked the secretary to study are serious enough and demand all of a man's time without loading him down with the added financial burdens.

The Future of the Movement.

There is a growing interest in the program of the Brotherhood. The churches are coming to feel more keenly their responsibility in the social movements of our times. In general the program of the Brotherhood will be:

1. Education.
2. Representation.
3. Coöperation.

The Brotherhood does not duplicate agencies already existing; it is not a missionary society; it is not a Bible-study organization; it is not a commission for evangelism; it exists to promote all of these ends; it is an agency to coöperate with all existing agencies in promoting missions, Bible study, and evangelism among the churches, and primarily among the men of the churches; it coöperates with the foreign and several home missionary societies in bringing their appeal and their literature to the attention of the men and awakening their interest in missions at home and abroad. It coöperates with the Sunday-School and Publishing Society and with the International Sunday-School Committee in cultivating Bible study, in the organization of men's and boys' classes, and in all means of furthering the intelligent study and understanding of the Scriptures. It coöperates with the National Council Commission on Evangelism in the organization of the evangelistic work of the churches.

In all these movements it retains its own initiative, and the local Brotherhood becomes a helpful agent for their promotion. But its largest service will continue to be in coöperation with the agencies already existing as they shall jointly endeavor to enlist the interest and activity of the men of the churches. Along these lines of service it will adjust itself to the special needs of the place and time and will develop in the church a commanding appeal to men. The Brotherhood expresses the fullest responsibility of the men of the churches.

In the matter of literature it has published what seemed

necessary for its work and has found it helpful to coöperate with the societies in putting out literature relating to missionary causes.

The supreme effort of the Brotherhood is to secure the best service of every man in his own place, first in his local church and community, and then for the wider work of the Kingdom. It is clear that the function of the Brotherhood is:

1. To organize, develop, unify, and inspire the masculine forces of the denomination. This is to be done by providing leaders, voluntary and executive, so far as possible, throughout the nation to serve the men and boys of the churches and communities.

2. The men's organization in the local church is to be recognized as the unit of value in the national movement through committees and whatever supervision the national organization is able to give. The work of the local organization is to be made strong and effective as a part of the regular program of the local church. The effort is not to create new machinery, but to gear up and make effective the machinery that we have already created.

3. This will be done:

(*a*) By holding the national convention of the men of the denomination usually in connection with the annual meeting of some one of our societies, or in connection with the meeting of the National Council.

(*b*) By holding the state convention in each state at the same time and place with the State Conference of Congregational Churches.

(*c*) By holding sectional conventions in conjunction with the meeting of the local Association.

4. To relate the masculine forces of the denomination to the great purposes and missionary agencies of Congregationalism.

5. To coöperate with other men's movements for the promotion of the kingdom of God in America and throughout the world.

6. To carry out the purpose and ideals of the National Council in all matters pertaining to labor and social service.

Department of Social Service.

In the department of labor and social service, the Brotherhood has a service distinctly its own. That service of the denomination has been committed solely to its care and cultivation. To it is granted the place of denominational initiative and development. It has become the instrument for the development of the service of our churches, both in their direct relation to the claims of the social forces of the day, and in their coöperative relation to the kindred agencies of other Christian bodies. The rising tide of the social consciousness, the truer conception of the church's obligation, the abounding opportunities for social service and the reflex influence of social evangelism upon the life of the church itself, all combine to give largest significance to this department of the Brotherhood service.

In social service the field of the Brotherhood's activity is growing continually. Its objective here is:

1. To know the principles of social Christianity.
2. To arouse the spirit of social service in our churches.
3. To secure the coöperation of our churches with all other agencies doing social service work.
4. To outline programs for our churches in their work for community betterment.
5. To interpret the gospel of Jesus Christ and the new purpose of the church to industrial workers.
6. To represent the denomination in official capacity at all meetings where labor and social service subjects are discussed.

It is seeking to realize its objective by the following means:

1. By the discussion of social service problems in public meetings.
2. Through literature printed and distributed.
3. Through the study course it is offering.
4. By utilization of its speaker's bureau.
5. By presentation of these subjects at the State Conferences of the churches.
6. By means of conventions and special group conferences.

It has, in addition to the study course which it is offering, a speaker's bureau, by means of which it can furnish men qualified to speak on any principal topic of social service. These men are available in most of the states of the Union.

Its picture and slide bureau enables it to offer illustrated lectures at a minimum cost on such subjects as Child Labor, Child Welfare, Play Grounds, White Slavery, Tuberculosis, Temperance, and Immigration.

Its research bureau is at the service of the churches as far as it is complete. Requests for information are always welcome.

Perhaps the best service that the Brotherhood is rendering is in giving representation of our denomination at all the great meetings and conferences where labor and social service subjects are discussed. It has been represented by some one of the organization at practically every important conference of this kind held during the year.

The secretary is again preparing a social service comment on each of the Sunday-school lessons for next year. These will appear in the adult Bible-class magazine published by the Congregational Sunday-School and Publishing Society.

Conclusion.

The work of the Brotherhood has been committed to us by the National Council in 1910 and has been carried through the last three years, and now the problem that faces the denomination is whether or not the organization and its work is to be continued. The budget need not be large; $8,000 per year is sufficient to carry on the work for at least the next three years. There is need for the organization, and no better nor more efficient means of doing the social service task that is imposed upon the denomination can be found than for the denomination to back up the Brotherhood and make its work possible, thus giving its secretary, freed from financial embarrassment, the opportunity to develop the work and fulfill the function of the organization.

Respectfully submitted,

Nehemiah Boynton, *Chairman.*
Asher Anderson.
David P. Jones.
George E. Keith.
Lewis A. Crossett.

REPORT (IN PART) OF COMMITTEE ON CALVIN CENTENARY.

REV. WILLISTON WALKER, D.D., NEW HAVEN, CONN.

[Translation.]

NATIONAL PROTESTANT CHURCH OF GENEVA.

GENEVA, SWITZERLAND, December, 1911.

TO THE NATIONAL COUNCIL OF CONGREGATIONAL CHURCHES IN THE UNITED STATES:

Dear Brethren, — By its letter of September, 1910, the Consistory of our church informed you that, as a sequel to Calvin's Jubilee, and wishing to remain in friendly relations with the churches throughout the world brought forth by the Reformation, it had constituted a "*Correspondence Committee*," with the object of corresponding with all the ecclesiastical bodies which would consent to honor us with their communications. We were happy enough to receive from many churches a favorable reply to that appeal, and several of them have written us very sympathetic letters. Some have even given us information as to their organization and their work by sending us printed papers, such as reports, proceedings of synods, regulations, etc.

The Consistory has received with gratitude these precious testimonies of Christian brotherhood, and wishes in its turn to send you two papers concerning our church:

1. A Report by Pastor Genequand on the quadrennial period just elapsed, a period that has been for our Genevese church one of the most serious that God has ever called on her to pass through since the time of the Reformation;

2. A copy of the constitution that our church has given herself since the popular vote of June 29–30, 1907, separated her from the state.

Begging you to accept this modest token of interest, we desire to tell you again what great value our church attaches to her relations with other Protestant churches, and how much she would like to see more generally continued the epistolary inter-

course already begun. Large or small, strong or weak, our churches are fighting for the same holy cause, and they will be much more able to defend it if they succeed in maintaining among one another the bonds of brotherly intercourse.

We remain, dear brethren, your faithful servants in Jesus Christ.

For the
CORRESPONDENCE COMMITTEE,
ALEX. CLAPARÈDE, *President.*

Communications, reports, and other documents concerning the Protestant churches will be gratefully received at any time by the "Commission de Correspondance," Temple de l'Auditoire, Genève.

REPORT OF THE CHURCH PROPERTY COMMITTEE.

For nearly fifteen years this committee has been in correspondence with all state bodies of Congregational churches.

It has urged the importance of incorporating state conferences with legal power to receive and administer trust funds, save the property of abandoned churches, and protect Congregational church property for Congregational uses.

The committee has no means of knowing to what extent its efforts have contributed toward the growing sentiment in favor of the incorporation of state conferences and the merging with them of home missionary societies, the establishing and increase of trust funds, and the safeguarding of denominational property interests.

Each triennial period has seen new incorporations and consolidations until now a large number of the Congregational organizations in the stronger states have been incorporated, and in nearly all the few remaining states the matter is under discussion. In New Hampshire and New York a general referendum on the question of incorporation is now in progress.

We commend to all the states in which similar action has not been taken a study of the New Hampshire report, which can be obtained by addressing Mr. Joseph Benton, Concord, N. H. It was prepared by two eminent lawyers after an enabling act had been passed by the New Hampshire legislature.

New Hampshire furnishes a typical illustration of the need of consolidation. The report says: "We now have three sets of machinery to do our common work, and many important things have to go undone or be done in an irresponsible way because we have no machinery to do them, and no united and concerted action on the part of the machinery we now have. If we were now at the beginning we certainly should make the State Conference the one head and center of fellowship and activity, and provide for the performance of all these various functions and any others that need to be done by one set of responsible officers."

The New Hampshire plan proposes incorporating the State Conference at once, and later merging with it the State Home Missionary Society and the Ministers' Fund.

In Ohio the State Conference was incorporated, the Home Missionary Society was merged with it, and Ministerial Relief funds and administration were turned over to the National Board of Ministerial Relief.

Michigan has recently secured two special laws, one of which provides that any ecclesiastical society auxiliary to a Congregational church may voluntarily dissolve and transfer its property to the incorporated church. The other provides that all property of a corporate Congregational church shall be held and used for the benefit of said church as a Congregational religious organization, and for no other purpose whatsoever; except that adult members of a church which suspends worship may vote to turn over the property to the State Conference. If a church has held no services for two years the local association of Congregational churches may declare it extinct and notify the State Conference, which may apply to the court for a decree dissolving the church and taking title to the property in the State Conference.

Iowa has passed a special law under which the State Conference elects three trustees who may take over unused church property.

Several states endeavor to make church property security for home missionary aid. Michigan requires a deed or other security on the property as a condition of giving aid. In Minnesota if a church ceases to exist as a Congregational church the amount of home missionary aid becomes a lien upon the property. In New York the Home Missionary Society takes title to abandoned property when possible. In Rhode Island the Home Missionary Society holds mortgages on church property and holds titles to nine church properties. The Washington State Conference holds titles to sixteen church properties. Ohio holds title to eight church properties.

The New England churches have accumulated large endowment funds. These are still held chiefly by individual churches, but the funds held by state conferences, home missionary societies, boards of ministerial relief, and other organi-

zations are steadily increasing, and there is a marked tendency, especially among the smaller churches, to make some state Congregational corporation trustee of the endowment funds of individual churches. The Maine State Conference has over $30,000 in these special trusts. Vermont has twenty such special trusts for local churches, amounting to some $19,000, and holds other trust funds amounting to nearly $30,000 more. New Hampshire has thirty-seven special trusts, amounting to over $36,000, eighteen permanent funds, $79,000, and a memorial fund of $19,000. In ten years through legacies and gifts its permanent funds have increased more than $16,000. One hundred and sixty-two individual New Hampshire churches have endowment funds of $874,000. Individual Massachusetts churches have invested funds of more than $2,700,000, the amount having been increased in the latest reported year alone by $187,500.

The Middle and Western States are only beginning to accumulate state endowment funds.

Iowa has $13,000, in nine permanent funds, seven of which have come from personal gifts and two from the sale of church properties.

Ohio has $4,860 in thirteen funds, seven of which have come from the sale of church properties and others by legacies.

The Michigan fund is devoted to establishing new churches. It amounts to $4,600 and has come from legacies and the sale of four church properties.

Most of the states which have endowment and trust funds report the securities and income annually in detail. Michigan and New Hampshire reports may well be studied as models; each fund, its trust conditions and the securities in which it is invested being given in accurate detail.

Connecticut has been especially a leader in the handling of trust funds by a state organization. It reports, for the year ending December 31, 1912, funds held as follows by the directors of the Missionary Society of Connecticut: Twenty-four funds for as many churches, amounting in all to $88,709. This society is a corporation composed of the members of the State Conference acting through a board of directors chosen by them. Another separate corporation holds the state fund for ministerial relief. Its corporators are also the members of the State

Conference, and they elect the trustees, always choosing the same persons, who are also trustees of the Missionary Society.

The Euclid Avenue Church of Cleveland has taken a long look into the future by establishing a number of endowment funds for special uses connected with its own church administration and benevolences, and has arranged with the Cleveland Trust Company to have charge of all securities and investments under the direction of the church trustees. The Ohio State Conference has under consideration a similar trust company agreement for the care of its investments; and the Ohio Women's Home Missionary Union invests its Memorial Administration Fund through a trust company.

Plymouth Church, Cleveland, has recently sold its property and given $100,000 to the Cleveland Congregational Union in trust for Congregational church work in Cleveland.

We have mentioned only a few states by way of example, and have not attempted to give a complete history of progress and present conditions as to church property matters in all the states.

We renew practically the same recommendations which have been made in previous reports:

1. That in each state so far as practicable the general state work of our Congregational churches shall be done by one organization, preferably the incorporated State Conference, whose responsibility shall include the aid of weak churches and the care of home missionary churches in coöperation with the National Society, and the administration of ministerial relief funds in coöperation with the National Board of Ministerial Relief.

2. That each incorporated State Conference shall act as the legal trustee of Congregational endowment funds, and shall welcome the increase of such funds by gifts and legacies, and shall hold real estate titles in trust for individual churches when such action seems wise.

3. That each State Conference shall make a detailed list of all unused church properties, make sales when it may seem expedient, and use the proceeds as endowment funds for church work within the state.

4. That each State Conference shall have a Church Property Committee, which shall advise the churches with reference to the laws affecting church property, shall seek to secure any needed changes in state laws, and shall assist the officers of the State Conference in all matters affecting church property and trust funds.

It is the judgment of your committee that its work can probably be more efficiently done in the future from denominational headquarters, and that among the duties of the enlarged secretaryship may well be included the oversight of these church property matters.

In behalf of the Committee on Church Property,

IRVING W. METCALF, *Chairman.*
H. CLARK FORD.
CHARLES H. RICHARDS.
HUBERT C. HERRING.
ASHER ANDERSON.
FREDERICK FOSDICK.

Judge Simeon E. Baldwin concurs in the report except that he prefers the Connecticut plan of incorporating one or more state organizations, as explained in the body of this report.

REPORT OF COMMITTEE ON CHURCH UNITY.

The resolutions of our last National Council concerning possible conferences with the Protestant Episcopal Church reached the General Convention of that communion, which was then in session, just before their adjournment. They had then made their notable utterance proposing a World Conference on Questions of Faith and Order as a first step towards unity; our resolutions, which had been adopted independently without knowledge of their proceeding, were welcomed by them as an immediate and providential response to their own action, and were referred to the Commission which they had just appointed to bring about the proposed World Conference. Their Commission promptly invited us to enter into conference with them; and from that day until now we have been in continual correspondence and coöperation with them in relation to the great work of joint endeavor which they have initiated. Your committee has been intrusted with power to receive for consideration any overtures that might be made from the Episcopal Church; we accepted accordingly the invitation to coöperate with them in the preparatory work which they had undertaken, agreeing with them that any efforts to formulate definitive overtures between the Episcopal Church and the Congregationalists might well be deferred until this larger project of the World Conference shall have been brought to its fruition. We esteem it a reason for gratification on our part that the timely action of our National Council three years ago has thus enabled Congregationalists to take part in this far-sighted movement from its inception. We desire to bear witness to the breadth of view and nobleness of spirit which has uniformly characterized their counsels with us; in these conferences we have been lifted far and above the beaten controversial crossways where hitherto they and we occasionally may have met to exchange passing salutations with one another, and to go further along our separate ways.

The necessity for patient and thorough preparation for the

World Conference has been felt by all concerned, if we are to expect ultimate practical results from its convening; if it is not to issue merely in a Congress of Religion, illuminating perhaps for the moment differences of opinions, but bringing no practical agreement towards fulfillment. The hesitancies and delays, which have been unavoidable, have risen from no lack of genuine determination to follow to the end the way thus opened, lead where it may; but all have shared the anxiety to avoid any too hasty and possibly misleading steps at the outset. The beginnings already gained seem to us to be of the Lord, and they are marvelous in our eyes. Your committee would report as follows, first concerning the plan and method, secondly the results already attained, and the next steps now under advisement in this movement.

As to the method of procedure, it has been realized that we need to enter upon a series of preparatory conferences, and to organize a campaign of mutual education. It is desirable that small groups of representatives of different churches and views should be brought together at convenient centers for irenic study of the problems that confront us, and our possible agreements. It is also desirable that for the helpful guidance of such efforts and for a better understanding of our differences and underlying unities of faith, impartial papers should be prepared by competent scholars, and generally distributed. This important part of the work — the creating and bringing within popular reach an irenical, interdenominational literature, such as modern Biblical and historical studies may supply — has hardly as yet been undertaken. It is generally recognized that the day of the polemical divine is now past; but continued and hopeful effort is required to assure people in general that the hour is coming and is now at hand for the makers of peace throughout all the churches, and that even this generation may receive the blessing of the children of God. From the indifference arising from what to many seems a too distant and millennial prospect, at this present critical time and opportunity, the one people of God should be aroused by the call to unite our Christian forces to overcome the evil of the world.

Those who have been brought together in the initial development of this far-reaching purpose, before difficulties which

hitherto have appeared insuperable, realize profoundly the need of great humility and mutual patience; they feel that the present supreme obligation of the reunion of the churches for the sake of the Christian civilization of the world requires of all communions a common confession of the sin of continued disunity and inefficiency. Each Protestant church may well make its own this noble declaration of a great Roman Catholic theologian of the last century, "The mutual confession of guilt must precede the feast of reconciliation." There will then naturally follow searching and open-minded inquiries into the things of vital spiritual value that may underlie our several beliefs and ecclesiastical polities, which should be conserved in the Church of the future. We are to learn what truths of approved worth to others we may receive, as well as what our history has given us to give to others. In this preparatory discipline each denomination is to learn what is perhaps the hardest ecclesiastical lesson, — how to receive as well as to give.

If we begin by determining what we must or will not give up, we shall at best attain only an empty compromise, but it will not be permitted us to enter into some rich comprehension. Not indeed without sacrificial spirit shall the peace of the churches be won; but the method of this new venture of faith in the hope of church unity is a positive and gracious method of both giving and receiving; so may "all the precious things, both theirs and ours," be gathered into the fellowship of Christ's Church. How long this preparatory season of conference and education shall be necessary before the ultimate convening of the World Conference, no one at present may say; the date for it has not been discussed. Not until all things seem ready shall the final invitations be sent forth to what we earnestly pray and devoutly trust may be a marriage supper of the Lamb and His Church such as hitherto neither we nor our fathers have dared to expect. While the World Conference is kept ever before us as the object of our endeavors, the limits of the present preparatory work are recognized by common consent; it lies beyond the province of these Commissions to attempt to formulate any articles of union or to endorse any definite plan of interdenominational consolidation. All possible ways of mutual approach are to be kept open for discussion, and tenta-

tive suggestions may well become the subjects for friendly conferences; eventually the providence of God may work for us some great simplification of our differences and difficulties, plainer and better than any of us at first may have thought possible.

The steps in the way thus briefly indicated, which have already been taken, may be summarized as follows: The Episcopal Commission, shortly after their organization, set about the task of issuing invitations to other churches, with statements of its plan and scope. This necessarily consumed much time, involving extensive correspondence with representatives of different Christian bodies throughout the world. The extent of this task may be judged from the fact that over thirty thousand letters have been received at the secretary's office, more than six hundred thousand letters and leaflets have been printed and distributed, besides a large and painstaking correspondence between different members of the several Commissions. It is an interesting circumstance that after the responses from the Congregationalists and the Disciples, who simultaneously had appointed committees to seek for unity, the first response from the Anglican Church came from the Nippon Sei Kokwai (the Holy Catholic Church) of Japan, and next from the Church of England in Australia. In this country the majority of denominations have now made favorable answers; the number of coöperating Commissions already appointed is about thirty. Before issuing invitations to the Nonconformist bodies in Great Britain, it was deemed desirable by the Episcopal Commission to secure first the assent and cooperation of the Church of England. This has now been obtained, and a large and very representative committee of the Church of England has been designated to represent that church and to be in readiness to confer with Nonconformists. Invitations have lately been issued to these latter bodies. On May 8, 1913, a decided step in advance was taken in the convening of an informal conference with the Episcopal Commission of representatives of other Commissions thus far appointed. At this meeting a notable offer was made by the Episcopal Commission. They requested us to advise with them in sending a delegation to England to lay this matter before the Nonconformist bodies of Great Britain, and they generously offered

to pay the expenses of the delegation. That is itself an act of peacemaking. The offer was accepted with grateful appreciation; and a delegation has been appointed who will go soon to England on this mission.

We quote from the report of the Episcopal Commission their impression of this representative conference of the principal denominations in this country, as their words express likewise our own feeling of its significance. They say:

"Nothing could have been more encouraging than the spirit and temper of the gathering. There was deep realization of the difficulties with which this undertaking is confronted, but the spirit of the meeting was one of courage and hope, and of faith in the present power of God the Holy Spirit.

"Questions relating to the proposed conference were faced and discussed with the utmost candor, but throughout the day there was not one jarring note, nor was a word spoken in any spirit but that of Christian fellowship and concord. The spirit in this meeting was the Spirit of Him who is able to make men to be of one mind in an house."

At this meeting the following resolution was adopted:

"*Resolved*, that an Advisory Committee be constituted, composed of one representative of each of the Commissions already appointed, to be chosen by each of said Commissions, to cooperate with the Executive Commission of the Episcopal Commission in promoting any preparation preliminary to the work of convening the World Conference.

"That the Commissions which may be appointed by other Commissions be invited to appoint representatives on the Advisory Committee."

At the conclusion of the meeting the following minutes were adopted as expressive of the results reached in conference and not heretofore embodied in formal resolutions:

"1. That the true ideal of the World Conference is of a great meeting participated in by men of all Christian churches within the scope of the call, at which there shall be consideration not only of points of difference and agreement between Christians, but of the values of the various approximations of belief characteristic of the several churches.

"2. That while organic unity is the ideal which all Christians should have in their thoughts and prayers, yet the busi-

ness of the Commissions is not to force any particular scheme of unity but to promote the holding of such a conference as is above described.

"3. That in order that World Conference may have a maximum value, the questions there to be considered shall be formulated in advance by committees of competent men representative of various schools of thought, these committees to be appointed at as early a date as is consistent with assurance that their truly representative character cannot be successfully challenged.

"4. That among the subjects for joint consideration by the Executive Committee of the Episcopal Commission and the General Committee appointed at this meeting are the following:

"*First.* What questions must be considered before it can be decided how the World Conference shall be convened, what its membership shall be, and when and where it shall assemble.

"*Second.* How such prior questions can best be considered and answered.

"*Third.* How the matters for consideration by the World Conference shall be ascertained and referred to the committees which are to study them, and how and when those committees shall be appointed."

A special report of this interesting and inspiring meeting will be published.

A meeting of this Advisory Committee is to be held in November, to perfect measures for further progress during the coming year.

One encouraging by-product of this work should not be left unnoticed. At an early preliminary gathering of delegates of several denominations at the invitation of Dr. Manning, in the rectory of Trinity Church, New York, your committee met a committee on unity of the Church of the Disciples. As a result of subsequent correspondence a conference was held by us with that committee in April, 1911, in Brooklyn, N. Y. After a full discussion we came to the unanimous conclusion that there are no differences between us radical enough to prevent the consolidation of our local churches where such union is desirable; and in a joint letter a practical method of procedure for such union was set forth. Already several instances have been reported in which this has been accomplished

with gratifying success. It seems a striking fact, a manifest providence, as it certainly was no forethought of ours, that this first fruit of the effort for mutual approachment of Episcopal and other communions should have proved the beginning of what we trust may become an affiliation which shall save much cost both of means and of men between the large body of the Disciples and Congregationalists. This good beginning was incidental to the work of this committee; its further prosecution should be referred to the existing Committee on Federation and Unity. We commend it to our churches and ministry as well as all other efforts for working agreements between churches of different denominations whenever desirable.

As Congregationalists we have justly been accustomed to find the reason for our denominational existence by recurring to some of the conditions of primitive Christianity and the comparative independence of the early churches before the full development of the monarchical episcopate. Recent historical researches into the origins of Christianity have led scholars to lay emphasis on the fact that the local congregations of believers regarded themselves as belonging to, and presentations or evidences of, the one people of God. In the recovery throughout all churches of the primitive Christian consciousness of the one people of God lies the hope and the power of the greater Christianity of this missionary age. Your committee as a result of these past three years of conferences and hopeful preparation are profoundly convinced that the opportunity is opening for this generation, and that the obligation rests upon us, of achieving a dynamic unity of the churches of Christ. For the redemption of our home land, and for the sake of the Christian civilization of the world, a courageous faith is now called to greet this promise of the Lord.

The words now becoming familiar, "Not compromise, but comprehension; not uniformity, but unity," may well be our rallying cry. Intercommunion between all the disciples of Christ; fellowship in the faith which, through all the ages since Christ ascended, His Spirit has been showing in the mind of his Church; and a ministry in His Name so validated and attested in each communion of believers that without violence to the scruples of any it may prove acceptable to all, — these are among the objects to be sought for until they shall be

attained in the fulfillment of the Lord's last prayer for the oneness of his disciples, that the world may believe on Him.

Your committee would endorse and commend to this Council these words from the report of the Episcopal Commission to their General Convention now in session.

"If Christians will gather together in small groups all over the world, giving themselves to fervent prayer and earnest effort for a better understanding of each other and for guidance into the fullest truth, prejudices will disappear, love will displace jealousy, and the desire for reunion will overcome all obstacles without compromise of truth. Reunion will never come as the result of negotiations between committees, however learned and saintly. To be effective, it must express the overwhelming desire of the members of the one Body of the one Lord. Doubtless those members of that Body, who do now rest from their labors, are rejoicing in a measure of unity which seemed to some of them, at least, while here on earth, impossible, if not even abhorrent. Let us strive to rise in some degree with them above the smoke of partisan conflicts which have so long and so greatly obscured the Light which lighteth every man that cometh into the world.

"The effort on behalf of this world-wide movement is helping to keep the thought of reunion before the minds of Christians everywhere; it is teaching people to think of reunion as something that is possible, and to be seriously considered; it is proposing the one step towards reunion that is practicable at the present time; and it is, we trust, serving steadily to increase the number of Christians of all names who are desiring and devoutly praying that the blessed hope of reunion may be actually realized. The time is ripe for such an effort as this. Never was there a day, since Christians became disunited, when the thought of reunion was so much in the hearts and minds of men as it is at this moment.

"In all communions, be they called Catholic or Protestant, the number is daily increasing of those who feel, and say, that the present estrangements among those who believe in and worship the one Lord Christ are intolerable, and that they must cease.

"On all hands, believing men and women are realizing more and more keenly not only the weakness and the waste, but the wickedness, of our present divisions."

"After three years of work on behalf of this undertaking, we reaffirm, with a conviction which our whole experience has served only to deepen, the declaration made to the Convention of 1910, in the report as a result of which this Commission was appointed, 'that the time has now arrived when representatives of the whole family of Christ, led by the Holy Spirit, may be willing to come together for the consideration of questions of Faith and Order.'"

We believe more firmly than ever, in the words of that report, "that all Christian communions are in accord with us in our desire to lay aside self-will, and to put on the mind which is in Christ Jesus our Lord; and that our one hope of mutual understanding is in taking personal counsel together in the spirit of love and forbearance."

More strongly to-day than when this statement was made three years ago, it is "our conviction that such a Conference for the purpose of study and discussion, without power to legislate, or to adopt resolutions, is the next step toward unity."

Your committee would recommend that this Council reaffirm the declarations of former National Councils concerning Church Unity; that it commend to the prayers, the sympathies, and the support of our churches and ministry the movement now in progress for a World Conference as a first step towards unity; and that this committee be continued to confer and coöperate with similar Commissions from other churches engaging in this joint undertaking. As Congregationalists, with loyalty to the heritage of liberty which our fathers won at great cost, in fidelity to the ideal of the one catholic Church as declared in our historic confessions and declarations, with open minds and willing obedience to whatever in the urgencies and opportunities of these times may appear to us to be the leadings of the Spirit, we would fulfill our past, and meet in the future our obligation and part in proving what is the good and perfect and acceptable will of God for the Church of Christ throughout the world.

Rev. Newman Smyth, *Chairman.*
Rev. Raymond Calkins.
Rev. Samuel H. Woodrow.
C. A. Gower.
Elliott S. Miller.

REPORT FROM THE COMMITTEE ON COMITY, FEDERATION, AND UNITY.

During the three years since the last meeting of the National Council, this committee has held no session. Altho a standing committee which at other sessions has been able to make reports of importance, it has seemed necessary during this triennium to "mark time" and wait for a more favorable season for forward progress. The principal duties laid upon this committee have been, in the past, to secure a federation of our evangelical churches, and to seek corporate union with us of other denominations. The former task was achieved in the organization of the Federal Council of Churches, and it has since been our duty to sympathize with and watch its useful service to our own and other denominations. For the other department of the work of this committee, that of union with sister denominations, the season has not been propitious, so far as Congregationalists are concerned. Since the failure of the National Council to accept, at the session in Cleveland, the proposals for union with the United Brethren and the Methodist Protestants, it has been impossible to resume negotiations with them, as they have been engaged in negotiations with other bodies or with each other. Further, our own deliberations have been taken up with our own internal affairs, and until we have settled our own polity and set our own house in order, so as to know how we stand and what we have to offer, it is not convenient to seek negotiations and agreements with other bodies. It is only fair to add that the enlargement in the number of members of this committee, and their scattered residence, have made it seem hardly feasible to call the committee together. At the session of 1907, by consolidation of two committees, the membership was doubled, and at the last session the members were scattered over the country, with the purpose of making the committee more representative, but making its conferences more inconvenient.

The Federal Council of the Churches of Christ in America

has continued its good work with the cordial support of the constituent denominations. The very existence of such a federation of our evangelical churches would be its own justification were this all, for it proves the falsehood of the calumny that they are a warring rabble of sects without unity in Christ. The unity is not solely spiritual and invisible; it is visible and corporate. This is a most important service; and we may recall that the steps which led to the organization of the Federal Council of Churches were taken by our National Council. But the Federal Council is also active in expressing the mind of the churches on various social and international questions of public interest, which bear on morals and religion, and is not neglecting its more vital work in encouraging evangelism and unifying the religious agencies, especially in the smaller communities, where denominational rivalry creates sad waste and discourages those who find the burden of support more than they can well bear. Union at the top, thru the Federal Council, is of the greatest value; but it is at the bottom, in the villages and towns and cities, that union can be made visible to all; and it is to this work of the state, county, and town unions that we must look for the full advantage of the combined forces of our churches.

The other task to which in other years this committee has given earnest attention has been the union of our own Congregational body with other denominations. It is a remarkable fact that while no other body of churches has a more genuine desire for union, not one effort for union with another denomination, excepting one with a small body of Congregational Methodists in Georgia and Alabama, has ever been successful. We had conferences with the Free Baptists and the Christian Connection, and agreements were drawn up satisfactory to the committees on both sides, but opposition of a few leaders in the two denominations prevented success. There are always those who fear something dear to them, dearer than union, will be lost. Equally the agreements accepted on both sides by very large committees of the United Brethren and the Methodist Protestants with a large representative committee of our own body failed, six years ago, thru opposition within our own body. It was hoped that those negotiations might be resumed, but immediately on our action the two denominations entered into

other negotiations which are still going on. After the discussions and decisions shall be concluded in which our denomination and the National Council are actively engaged affecting our own polity, it is much to be hoped that negotiations may be resumed looking towards Congregationalism taking its proper part in the reducing, by corporate union, the too large number of denominations; but since our last session the conditions have not been favorable. Other denominations, Presbyterian and Methodist, have been active in this Christian service, and have enlarged their numbers; we have lagged behind, and have not gained our proper relative enlargement. The splendid work which has so far been accomplished in Canada on the part of the Congregationalists, Methodists, and Presbyterians should greatly encourage all of us in a greater zeal for unity.

Since the last session this committee has, thru its chairman, attended three sessions with the Church Unity Club of New York. This Club is holding conferences with various denominations and is seeking to discover on what basis of faith and order they can unite. As a tentative basis they have presented an agreement said to have been accepted by committees of the Anglican and Presbyterian churches in Australia, and have asked discussion of it by unofficial representatives selected from the several denominations. At the last conference with Congregationalists there was a failure to come to any acceptable agreement, as the Congregationalists present declined to accept a proposal that they assent to a system which provided for bishops, or superintendents, one of whom shall take part in the ordination of all ministers, and three of whom should serve in the consecration of every new bishop. This appeared to our representatives to create an episcopal order superior to the order of ministers, and foreign to our Congregational belief in the parity of the clergy, and still more to our belief that the minister is simply a member of the Church of Christ who has been chosen by the people as their representative to teach and guide. It was with sympathy for our brethren of the Protestant Episcopal Church who so earnestly long for union but are by their own divisions prevented from allying themselves as a body with the Federal Council, and with real regret, that the seven Congregationalists who in an unofficial capacity

attended this conference were unable to come to an agreement with their Episcopal brethren.

Sometimes the best that can be done in an important movement is to wait for more favorable conditions. Such appears to have been the case of late with the work of this committee. It reports thru its chairman that the work of federation is being carried on actively by the Federal Council, and that the process of uniting separate denominations is gathering strength elsewhere, but has not been active with us during the past three years. But it is Christ's own cause and we cannot doubt that Congregationalism, which has over and over again pledged itself in its favor, will yet take its full part in healing the divisions in the Church of Christ.

Respectfully submitted,

WILLIAM HAYES WARD, *Chairman.*
Rev. ELIAS B. SANFORD.
Rev. JEAN F. LOBA.
Rev. JOHN H. LUCAS.
Rev. BURTON W. LOCKHART.
Rev. J. T. STOCKING.
Rev. FRANCIS J. VAN HORN.
Rev. FRANK E. JENKINS.
Rev. HOMER W. CARTER.
Rev. JOSEPH H. CHANDLER.
Rev. CHARLES M. SHELDON.
FRANK D. TAYLOR.
Hon. EDWARD M. BASSETT.

We cannot close our report without a reference to the great loss sustained by us in the deaths of two of the members of your committee, Pres. Alfred T. Perry and Rev. J. W. Bradshaw, than whom none were more interested in the promotion of church unity.

REPORT OF COMMITTEE ON INCORPORATION.

To the National Council of the Congregational Churches of the United States:

The Corporation of the National Council of the Congregational Churches of the United States and the Special Committee on the incorporation of such a corporation, join in submitting the following report:

Shortly after the acceptance and approval by the Council, at its Boston session, in 1910, of the special charter granted in 1909 by the General Assembly of Connecticut, entitled as "Incorporating the Corporation for the National Council of the Congregational Churches of the United States," namely, on November 25, 1910, due notice of this action and a copy of the votes of the Council constituting such action were filed by the Secretary of the Council with the secretary of Connecticut, and such other papers were executed as were necessary to perfect the incorporation.

A meeting of the Corporation for the National Council of the Congregational Churches in the United States was then duly warned, and held in the Capitol at Hartford, on March 9, 1911, and its organization duly perfected.

By-laws for the Corporation were adopted as follows:

Article I.

The annual meeting of the Corporation shall be held at such place and time as may be designated for any year by the President of the Corporation; and he may call special meetings in like manner.

Article II.

Five members shall constitute a quorum at meetings of the Corporation, or four members in case one of them is the President of the Corporation and another the Secretary of the National Council of Congregational Churches in the United States.

ARTICLE III.

An Executive Committee of three of the members of the Corporation shall be elected at the first meeting of the Corporation, who shall hold office until the next annual meeting, and until their successors are chosen. Said committee shall represent the Corporation in such matters as the Corporation may especially intrust to it, and, in general, act for the Corporation in its ordinary business.

ARTICLE IV.

The Treasurer shall give and renew, from time to time, a bond with surety satisfactory to the Executive Committee, which shall be kept by the President in his custody. The Treasurer shall receive, manage, and pay out all monies of the Corporation and receive and hold its property and render an annual account on or before January 31, of his doings during the preceding calendar year. He shall pay out no money exceeding one hundred dollars ($100.00) at any one time without the written approval of the President, or the chairman of the Executive Committee.

ARTICLE V.

The President shall annually appoint one or more auditors to audit the Treasurer's accounts.

ARTICLE VI.

The seal of the Corporation shall be a circle inscribed, "Corporation for the National Council of the Congregational Churches of the United States, chartered, 1909."

ARTICLE VII.

These By-Laws may be amended at any meeting of the Corporation by a vote of four fifths of the members present.

The following officers were elected: For First Vice-President, Simeon E. Baldwin; for Second Vice-President, T. C. MacMillan; for Secretary, Asher Anderson; for Treasurer, H. Edward Thurston; for the Executive Committee, John H. Perry, George W. Brush, Asher Anderson.

It may be noted that under the resolutions of the Council adopted October 15, 1910, the Moderator of the Council is *ex-officio* President of the Corporation; the term of office for the elected officers shall be for one year and until their respective successors may be chosen; and that said corporation shall make to the Council, at each of the regular meetings of the Council, a full report of its doings since the preceding meeting of the Council.

It was further voted at said meeting at Hartford that the Provisional Committee of the National Council be requested to classify the members of the Corporation as to terms of service, after the following manner: Eight members to serve for the term of three years, and seven members to serve for the term of six years; and that the matter of providing a seal for the corporation be referred to the Executive Committee; and that copies of the doings of the meeting be sent by the Secretary to the members of the Corporation and to the members of the Provisional Committee.

Such copies were duly sent.

All of which is respectfully submitted.

SIMEON E. BALDWIN,
Chairman of the Special Committee on Incorporation, and Vice-President of the Corporation for the National Council of the Congregational Churches in the United States.

ASHER ANDERSON,
Secretary of the Corporation for the National Council of the Congregational Churches in the United States.

HARTFORD, November 29, 1912.

Subsequently a meeting of the Corporation was held on April 9, 1913, in the Governor's Room, Hartford, Conn., at which the following business was transacted:

The chairman of the Executive Committee, through the Secretary, reported the preparation and purchase of a seal for the Corporation, after the manner of the legend adopted at the previous meeting of the Corporation.

The Treasurer, H. Edward Thurston, Rhode Island, reported to the Corporation that he had given bond to the amount of ten thousand dollars ($10,000) to the United States Fidelity and Guaranty Company, dated April 7, 1913, which bond had been approved by the Executive Committee.

No classification of the members to determine their terms of office having been made by the Provisional Committee of the National Council, and the Council having given the members of the Corporation authority to classify themselves, it was therefore determined by lot that the members should be classified

and serve as to time after the following manner: For three years ending November 25, 1913, Simeon E. Baldwin, John H. Perry, Thomas C. MacMillan, H. Edward Thurston, Edwin H. Baker, William B. Cogswell, Alfred Coit, J. S. Libby; and the following, whose terms shall end November 25, 1916, Charles W. Osgood, Dr. George W. Brush, Frederick G. Platt, Epaphroditus Peck, William H. Catlin, J. P. Bates, William M. Parsons.

The following officers were elected: First Vice-President, Simeon E. Baldwin; Second Vice-President, Epaphroditus Peck; Secretary, Asher Anderson; Treasurer, H. Edward Thurston.

The following were elected members of the Executive Committee: John H. Perry, Dr. George W. Brush, Asher Anderson.

Respectfully submitted,

ASHER ANDERSON, *Secretary.*

REPORT OF EVANGELISTIC COMMITTEE.

It may be frankly stated at the outset that in no field of church work are the average pastor and layman more perplexed than in the field of evangelism. This is due undoubtedly to the lack of definition, or rather, perhaps, to the readjustment of the definition to a radically changed mind on the whole subject. Whatever may be one's estimate of the change through which we are passing, the change is here and it must be faced. The old kind of evangelism is either passing or suffering a serious eclipse. To some it is an evidence of the decay of faith — to others it is merely a changed form, while the essence is still with us. Many of our ministers and pastors feel reluctant to enter into coöperation with the mass-revival. Many of our leaders are expressing their doubt of the permanent value of such revival meetings.

There are two very apparent reasons for this:

First, the mission of the church has become more socialized. The church has seen her mission as not to the individual alone but to the whole social life. It has begun to see that while its business is to seek and save the lost woman and restore her to life, yet if it will deal at all with the problem, it must go back into the causes economic and moral which push so many thousands of them into the stream. The church knows that her business is to save the boys and girls, but she also realizes that it is folly to play the uneven game of trying to rescue a few children for the kingdom of God in heaven while the kingdom of anti-Christ on earth saps their lives in mill and tenement. The mission of the church is to the whole of life. Everywhere are public wrongs and social injustices which vitally affect the soul welfare of the very men and women and boys and girls we would save, and if the church is to save men at all it must go back into the causes which unsave them. Most ministers have seen that it is not optional with them whether or not they will enter this social field — the very logic of their work compels them to enter and take part in the social struggle in which large numbers of their people are enlisted and on which hangs not

only their material but spiritual welfare as well. Neither men nor organizations are always able to keep their perfect balance when feeling runs high and the emphasis is being laid on any one phase of human activity, and it is not surprising that this socializing of the mission of the church should have eclipsed its mission to the individual. The church will never again be as blind to its social mission as it has been in the past, but the time now is when in every pulpit and every classroom the call to the neglected field of the individual must be heard. In this industrial and social strife which now absorbs so much of our energies and time, we may well cry out with Stonewall Jackson in the terrible war of which he was so much a part, " O God, bring quick victory to one army or the other. O God, settle this cruel warfare and send us back to our homes, to our God-given purpose of winning men to Jesus Christ." And Jesus was right when he saw that the shortest route to the regenerated society is through the regenerated individual.

The second reason for the distrust of the revival is the modern commercializing of evangelism. When one remembers the spirit of sacrifice of Mr. Moody, and how continually he refused to profit by his success, but turned every dollar back into the work of the Master, and refused to employ the modern method of raising collections, and then compares the modern revivalist leaving the city with his private pocket well crowded with cash — one feels that evangelism has fallen on different if not evil days. We do not mean to include all in this indictment — there are many faithful and true. The proposition was made to your committee to employ evangelists, but we have felt that we could not send men out unless their salaries could be guaranteed and the opportunity for commercialism removed, but the guarantee funds were not in hand. Your committee feels that it cannot condemn in too strong terms the spirit of money making wherever it has crept into modern evangelism.

A great cause is at stake — a cause which from Pentecost to Moody has been the means of winning millions to Christ, and which we believe will again come to its own rightful divine mission.

But, whatever may be the reason for this distrust, there can be no doubt of the great and pressing need of greater evangelism in our Congregational churches.

Your committee at the cost of much time has made a survey of our church from the Year-Book of 1911, and desires to submit the following table for the perusal of the delegates from the different states.

State.	No. Churches without Addition on Confession.	Percentage of All the Churches.	No. Church Members	No. Sunday School Members.
		Per Cent.		
Alabama	38	49	1,057	647
Arizona	1	12	16	25
California (Northern)	28	21	1,136	1,700
California (Southern)	14	13	293	704
Colorado	12	13	489	673
Connecticut	121	36	8,797	9,726
Florida	25	46	918	1,139
Georgia	20	74	702	572
Idaho	8	29	212	544
Illinois	93	27	7,015	7,911
Indiana	10	24	565	496
Iowa	99	33	6,312	6,064
Kansas	39	23	2,044	2,255
Kentucky	8	66	153	282
Louisiana	9	31	281	364
Maine	124	47	4,831	3,939
Massachusetts	209	30	11,233	16,209
Michigan	106	33	5,846	9,108
Minnesota	67	29	2,988	4,645
Missouri	24	34	1,935	1,687
Montana	11	19	278	523
Nebraska	87	42	3,003	4,085
New Hampshire	95	51	4,470	5,379
New Jersey	6	12	468	744
New Mexico	2	40	36	25
New York	81	21	4,974	5,793
North Carolina	15	27	403	577
North Dakota	4	02	80	126
Ohio	90	36	6,349	6,879
Oklahoma	16	26	336	845
Oregon	20	35	579	968
Pennsylvania	47	41	2,664	2,853
Porto Rico	2	22	21	96
Rhode Island	11	25	1,348	1,392
South Dakota	83	41	2,165	3,688
Tennessee	9	31	356	403
Utah	4	40	77	318
Vermont	103	48	5,307	8,659
Virginia	1	25.	43	0
West Virginia	1	50	55	95
Washington	38	21	688	1,683
Wisconsin	117	44	3,917	5,629
Wyoming	4	11	41	75
	1,822		95,360	106,427

In the state of Massachusetts we found that 209 churches had no additions on confession of faith. These churches had 11,233 resident members and there was at hand a fruitful field of 16,-209 Sunday-school members. In addition, we found 53 churches each of which had only one addition on confession. These 53 churches had an aggregate membership of 5,998 and in their Sunday-schools 8,033 and on the average not over 30 per cent of these were in the church. Nothing but lack of evangelical zeal, lax and indifferent leadership, and utterly careless Christian stewardship can account for 17,231 church members bringing only 53 into the church on confession when there were 24,322 Sunday-school members at hand.

We have secured surveys from most of the states. We find that many states have no evangelistic committees, while most of the state programs find a large place for the subject before their annual conventions. Recent reports seem to indicate a decided improvement. Ohio reports large accessions due to the special work of Mr. Sunday and Mr. Lyons. Most reports show a quickened sense of the opportunity for evangelism through the regular organizations of the church. Some show a most encouraging advance over other years. In the state of Massachusetts we find that only 170 churches report no additions on confession of faith in 1912 — the lowest for the last ten years, the number having reached as high as 209 in 1911. The total number added on confession was 3,951, a number not exceeded but four times in twenty-eight years. This has been true in the face of a decrease of 1,140 in the Sunday-school enrollment and of 640 in the Christian Endeavor.

During the period of your committee's work we have witnessed the movement known as the Men and Religion Forward Movement, — a movement in which members of your committee took prominent parts. Whatever may be said about the movement itself, it must not be overlooked that no such organized and incisive emphasis upon the work of men for men can fail to produce great results in the church. We have no doubt that the additions to many of the churches are an expression of this result. Men have been revived and have received a quickened sense of responsibility which is needed more than anything else to-day in our churches.

During the past three years we have seen added emphasis

placed on the evangelism through the educational work of the church. The Pilgrim Press has issued a number of splendid pamphlets on the subject which are available for the use of our churches and ought to be in the hands of every pastor and every Sunday-school teacher in our country. It is significant of the trend of our modern religious thought that our publication society should have put before us so many significant messages on the evangelistic opportunity of the Sunday-schools.

Your committee, in reviewing the work of the years and scrutinizing the work of this committee, finds itself in the midst of many questions. The work of the committee ought to be more clearly defined. If its duty is really to enter into the work of furthering evangelistic meetings and sending out evangelists, then some provision should be made for its work by the National Council, or it ought to merge with some other organization which can finance it. Your committee sent out many letters to the leading churches for funds to carry on its work. The response furnished us enough for the simple clerical work we have found necessary. We could undertake no forward work, nor could we even send out such helpful literature as the Presbyterian Board has done to its ministry and churches. If a committee on any subject is worth appointing by the Council, it is worth furnishing enough money by the Council to defray at least its necessary working expenses. Perhaps the work of this committee ought to be merged with either the Home Missionary Society or the National Brotherhood. *We would recommend to the Council that the matter be taken under immediate advisement.*

The things which your committee have not done are innumerable. The things your committee desired to do but found itself unable to do for lack of funds are also innumerable, but a few things we have tried to do. We have tried to have the work of evangelism presented in every state program through the years. We have had printed a series of articles in our denominational papers on different phases of evangelistic work. Conferences have been held in different places upon this subject.

We rejoice in all the upward movements of the Spirit of God in Social Welfare, and for the quickened consciences of men in human need, and for the revival of political morality and the uplift of statesmanship from a monetary to a humanitarian and even spiritual plane, but we must never forget that all social

welfare must ultimately depend on the regenerated individual. There is no hope of any permanent solution of our problems in mere legislation, — the only hope is in the Spirit of God moving men to repent and become sons of God. The kingdom of God on earth will come just as fast as men become the sons of God, and the Church through evangelism is the only agency so far devised for doing this work. Let it be done by personal contact; let it be done by educational labors through the already established organizations of the church; let it be done by the divine relationship established between pastor and people; or let it be done by the specially trained evangelist endowed by a special outpouring of the spirit of God, — we only pray that it may be done, and the churches may be quickened to a realization of their supreme mission, — the saving of souls.

Rev. George L. Cady, *Chairman.*
Rev. Ernest Bourner Allen.
Rev. A. Z. Conrad.
Rev. Jesse Hill.
Rev. Neil P. McQuarrie.
Rev. G. Glenn Atkins.
Rev. Harry C. Meserve.
Rev. John S. Penman.
Fred B. Smith.

REPORT OF DELEGATES TO THE FEDERAL COUNCIL.

REV. SHEPHERD KNAPP, WORCESTER, MASS.

The Federal Council of the Churches of Christ in America is now nearly five years old. Its first meeting was held in Philadelphia in December, 1908; its second in Chicago in December, 1912. It is, what its name indicates, a federation, that is, a form of practical coöperation between the different denominations of which Protestant Christianity is composed. It is not at all an attempt to unite organically these denominations, nor does its characteristic work consist in preparing the way for such an attempt in the future. On the contrary, it is undertaking the definite, practical, present-day task of helping the denominations to work together in those parts of the great work of Christianity which clearly demand united rather than divided effort.

Into this Federal Council thirty-one of the Protestant denominations of America, representing more than fifteen million individual American Christians, have entered. The membership of the Council at its meetings is made up of duly accredited delegates from these denominations. Our Congregational delegates have been designated by the National Council.

The spirit of coöperation which has been clearly manifested in the meetings, and the practical coöperative work which the Council has already done, prove that it is really accomplishing what it has set out to do. In it we see the highly encouraging sight of these many branches of the Christian Church deliberating together, and together planning a coöperative campaign in relation to such great interests of the Kingdom as religious education, social service, temperance, family life, Sunday observance, evangelism, missions, and peace and arbitration.

The meeting a year ago in Chicago profoundly impressed the Congregational delegates by its remarkable spirit of Christian fellowship and by its evident purpose to proceed to the practical carrying out of its principles. The eleven commissions on as many leading departments of Christian activity provide for the active continuance of the work which the Council from time to time inaugurates. The stationing of a secretary at Washington, D. C., as provided by the Council at the last meeting, will enable the great group of denominations which the Council represents to speak on all matters of general Christian interest with a force and effectiveness never before possible.

In all the work of the Federal Council from its beginning, Congregationalists have borne a prominent part. No other denomination has exerted or is exerting a stronger influence upon the Council's work. In the financial support of the Council the Congregational churches ought to take the full part proportionate to their own importance as a denomination and to the importance of the work of the Federal Council.

In the apportionment among the denominations the Congregational churches have been asked for $750 a year, which fairly represents their share. This, according to the plan in use up to the present, has been raised by means of appeals sent out by the secretary of the National Council to churches having a membership of three hundred or over. These churches have been asked to make contributions of from five to twenty dollars. Any deficit has been made up by drawing upon the treasury of the National Council. This has cost the Council, on an average, about one hundred and fifty dollars a year, during the four years 1909–1912.

It is recommended:

(1) That the Council express its strong confidence in the importance of the work of the Federal Council, and urge the churches to contribute to its support.

(2) That in raising the amount apportioned to the Congregational churches, namely, seven hundred and fifty dollars, the plan already in use, outlined above, be continued.

(3) Inasmuch as the Federal Council depends, for its maintenance, upon the generous gifts of individuals in addition to the sums asked from the denominations as a whole, it is further recommended that the National Council express its belief that

by making gifts for this purpose individual Congregationalists will render an important service to Christianity.

Henry A. Atkinson.
William E. Barton.
C. E. Burton.
F. T. Rouse.
Roy B. Guild.
Asher Anderson.
Joel S. Ives.
Ozora S. Davis.
W. T. McElveen.
E. Lee Howard.
George B. Waldron.
H. C. Herring.
Shepherd Knapp.

REPORT OF THE INDUSTRIAL COMMITTEE OF THE NATIONAL COUNCIL.

The National Council at its session held in Boston, October, 1910, voted to request the Congregational Brotherhood to assume the function of executive agency for the churches in all matters pertaining to labor and social service. In pursuance of these instructions the Brotherhood elected Rev. Henry A. Atkinson, of Atlanta, Ga., as Secretary of Labor and Social Service, to serve the denomination in this capacity. Under his leadership the department was organized, and the record of its activities is presented in the report of the Committee on the Brotherhood.

The Council in thus recognizing social service as a denominational function is in line with the advanced movements of the other denominations:

The Baptist churches have added to their Board of Publication a Secretary for Social Service and the Baptist Brotherhood; the Protestant Episcopal Church has established a Social Service Commission, through which the diocesan and parish social service commissions coöperate and report to the General Convention; the Presbyterian Church has added to its Home Missionary Board departments of rural life and labor; the Methodist Episcopal Church has adopted the Methodist League for Social Service as an official agency of the General Conference, with a secretary of its own; the Methodist Episcopal Church South, through its Woman's Missionary Society, has prosecuted vigorous social work; the Roman Catholic Church has organized a Federation of Catholic Societies and a Social Service Commission for the whole body of churches, with a national secretary and headquarters; the Canadian Baptist, Methodist, and Presbyterian churches have recently appointed social service commissions with two or more secretaries; the British Protestant churches have greatly developed and federated their Brotherhoods.

That this purpose of the National Council may be carried out more effectively, the Committee on Industry recommends:

1. That the standing committees of the Council on Industry and on the Congregational Brotherhood be discontinued and their functions combined under a new standing committee, to be known as "The Commission of Social Service and Men's Work."

2. That the Commission of Social Service and Men's Work of the Congregational churches be appointed at this session of the Council, the Commission to consist of nineteen members, ten of whom shall be appointed by the Council and nine by the following national societies: One by the American Board of Commissioners for Foreign Missions, one by the joint action of the Women's Foreign Missionary Boards, and one each by the Congregational Home Missionary Society, the Women's Home Missionary Federation, the Congregational Sunday-School and Publishing Society, the American Missionary Association, the Congregational Education Society, the Congregational Church Building Society, the Congregational Board of Ministerial Relief. These commissioners shall be appointed to serve until the next session of the National Council.

3. An executive secretary shall be chosen by the Commission who may attend and participate in the discussions of the Commission, but shall not be entitled to vote.

4. The function and scope of the Commission shall include the promotion of the following objects, in coöperation with the local churches and associations, the state conferences and national societies:

The propaganda of the Christian ideal of social relationships, industrial and community welfare;

The promotion of the study of local conditions and the suggestion of ways to improve them;

The furthering of good citizenship among the constituency of the churches and their coöperation with public, private, educational, social, and religious agencies;

The effort to make this work of the churches for the community tributary to the spiritual life and power both of the community and the churches.

5. That the National Council request the National Brotherhood, in the interest of efficiency and simplicity of organiza-

tion, to commit to the Commission of Social Service and Men's Work the functions heretofore exercised by the national organization of the Brotherhood, and that the Commission continue to recognize the local and state Brotherhoods as most efficient agencies for promoting the welfare of men. And further, that the Commission encourage and foster the organization and work of Brotherhoods in the local churches.

6. That the National Council recommend to the churches the raising of at least eight thousand dollars annually for the purpose of enabling the Commission to fulfill its denominational functions by the employment of a capable executive secretary and by other means; and that as a recognized agency of the churches the Commission for Social Service and Men's Work be included in the apportionment plan, as the surest and most feasible way of securing this amount.

7. That the Commission shall report to the next session of the National Council such changes in, or substitutions for, the foregoing plan as may be suggested by experience.

8. That the Commission be expected to coöperate with the Social Service Commission of the Federal Council of the Churches of Christ in America in all matters requiring interdenominational expression and action.

GRAHAM TAYLOR, *Chairman*,
DANIEL EVANS,
CHARLES S. MACFARLAND,
PETER ROBERTS,
OWEN LOVEJOY,
WASHINGTON GLADDEN,
BAYARD E. HARRISON,
EDWARD E. STEINER,
CARLOS H. HANKS,

The National Council Industrial Committee.

REPORT OF THE COMMITTEE ON RELIGIOUS EDUCATION TO THE NATIONAL COUNCIL OF CONGREGATIONAL CHURCHES FOR THE TRIENNIUM ENDING OCTOBER, 1913.

For various reasons, the chairman of the committee appointed in 1910 at Boston, as well as those next in order of appointment upon the committee, found it impossible to undertake the responsibility of the chairmanship. The fifth member of the committee became the acting chairman, and as such presents this report.

No fully attended meeting of the committee has been held. The chairman has had consultation with individuals and, at several times, with subcommittees. Otherwise the work of the committee has been done by correspondence.

The chairman of the committee has represented the denomination at the sessions of the Religious Education Association, and also as a member of the Federal Council's Commission on Religious Education and of the Sunday-School Council of Evangelical Denominations.

Your committee has had three purposes in mind:

(1) To carry out the instructions of the National Council as embodied in the recommendations presented by the former committee in 1910 and approved by the Council.

(2) To carry forward such lines of work, in coöperation with the educational agencies of our own and other denominations, and in harmony with the growing ideals of scientific religious education, as might be found practicable.

(3) To interpret the present situation and tendencies in our denominational life, and to present to this session of the Council recommendations which should be in harmony therewith, and so provide for the most normal and permanent development in this important phase of our work.

In carrying out the instructions of the Council as recorded on page 293 of the minutes of the 1910 session, directing the committee to secure the appointment of corresponding committees

in each state conference and district association, the chairman carried on an extensive correspondence with the state conferences and local associations for the purpose of securing such appointment. Experience showed that this could better be accomplished through the office of the Educational Secretary of the Congregational Sunday-School and Publishing Society, and also that the recommendations of the last committee with reference to teacher training, the standardization of Sunday-school, etc., could wisely be committed to the same office, thus preventing duplication of effort and securing close expert supervision. Accordingly, all correspondence with reference to these matters was turned over to Secretary B. S. Winchester, and for more than a year he has had these matters in charge. It is a pleasure to call attention to the ability and constructive leadership which has marked his work. Your committee is also greatly indebted to him for willing coöperation and wise suggestion along many other lines.

The last committee reported upon the provision by the International Sunday-School Association for the publication of a graded course. During the past three years text-books and teachers' manuals have been published for a full twelve-year course. These International Graded Courses, or other graded courses, are in use in an increasing number of schools. In the preparation of this material our Educational Secretary and other Congregational leaders have had a prominent part. In this connection attention is called to the exhibit prepared for this session by the Sunday-School Society.

Progress has brought new problems. The Sunday-School Council, at a meeting in Dayton in January of 1913, adopted resolutions suggesting that the International Graded Lessons be subject to revision under denominational auspices, and that the construction of courses of study for adult classes, and of new courses of graded lessons, be left to the initiative of the denominations, singly or in combination. Feeling that this matter was one of great importance, the committee appointed a subcommittee, composed of Oscar C. Helming, D.D., chairman; Charles E. McKinley, D.D.; Prof. Irving F. Wood; Prof. Frank G. Ward; Prof. Edward P. St. John. This committee was asked to review the entire lesson situation in our denomination, in order to ascertain:

(1) What courses of study for use in Sunday-school and church are now available and can be recommended to our churches;

(2) What further courses, if any, are desirable (and to designate what types of courses these should be: that is, for what ages and conditions we need to provide); and

(3) To give their judgment as to what will be the best way to provide for this responsibility in the future: whether by a permanent lesson commission, responsible to the National Council, or by the Committee on Religious Education itself, or through some national society to which the National Council will delegate this responsibility.

The report of this subcommittee follows, and is made a part of this report to the National Council.

REPORT OF THE SUBCOMMITTEE ON RELIGIOUS EDUCATION.

To the Committee on Religious Education of the National Council:

Your subcommittee, appointed to ascertain (1) what courses of study for use in Sunday-school and church are now available, and can be recommended to our churches; (2) what further courses, if any, are desirable; and (3) to give their judgment as to what will be the best way to provide for this responsibility in the future, begs to report as follows:

A careful survey of the field of religious and moral education as represented in the local church with its Sunday-school, its young people's societies, mission classes, woman's associations, brotherhoods, etc.; as represented, further, in academies, colleges, and universities; and a review of the courses of study now available, and the policy and methods pursued in providing for the needs of religious and moral education in our denomination, suggest the following observations:

1. The lesson courses now available reflect a wide range of effort to supply the needs of religious education as that need is interpreted by various individuals, and by denominational and interdenominational agencies. They include the International Uniform Lessons, still most widely in use; the various graded series, such as the Bible Study Union courses now published by Scribner's; the Keedy courses, the courses published by the University of Chicago Press; the new International Graded series; and many special and supplementary courses for young people and adults, some of the best of which are published by our own Pilgrim Press.

These various courses represent a development from the simple desire to teach the Bible in uniform lessons to all ages of pupils, to the more complex task of providing religious and moral training by means of graded material suited to the age and advancing needs of pupils from the youngest to the oldest, including pupils in Sunday-schools, mission study classes, brotherhoods, Y. M. C. A., academies, colleges, and universities.

2. While these courses represent an actual and worthy development toward a more complete system of religious education than has existed in our Protestant churches in past generations, much still remains to be done to achieve the definite and thorough results which so important a field as that of religious education demands. The type of training which shall develop the religious nature of the child; which shall guide our growing youth to convictions leading to religion as a personal experience in adolescence, and to apply the religious impulse to life problems from youth to old age, — this type of training requires methods more thorough and consistent than now prevail in the average church and Sunday-school.

So far as lesson material is concerned, there is as yet no one set of courses which covers the whole field. It is not the purpose here to specify in detail what such a set of courses should include, but merely to suggest the lack of completeness which constitutes one of the chief elements of confusion characteristic of the management in most of our Sunday-schools. The chief lack is in courses on personal religion and fundamental truths to be used with pupils of adolescent age who are to be won to church membership and to aid in the process of finding wise expression for religious convictions and beliefs in maturer years; in courses which cover in simple and effective ways the history of the Christian church and of our own denomination; in courses which provide definite and interesting instruction in the organization and polity of Congregational churches, and the purpose and administration of their missionary and benevolent enterprises. While there are numerous books and lesson courses on Biblical religion, history, and literature, the young people from our churches who go to college and university are still found to be extremely ill-informed upon the contents of the Bible and the causes from which its literature and its teachings grew, indicating that we are yet far from having found effective means for training our youth in such subjects. There is wide demand, e. g., for a course on Hebrew history as good as the best American histories used in the day school. In the preparation of courses, note should also be taken of the difference between rural and urban conditions; there is great lack of courses dealing with the social and religious problems of country life, courses which should be prepared by persons who know the conditions at first hand.

3. The conclusions suggested by a study of the conditions prevailing in our denomination, as in most other Protestant bodies, is the lack of a sufficiently well-defined and comprehensive policy by which the materials of religious and moral education may be supplied, and the local churches guided to a more effective use of their opportunities. The future strength of our churches will be determined very largely by the use they shall make of educational methods to reach the young, interpreting the word education in its broadest sense in this sphere to include the type of evangelism which shall succeed in winning a much larger percentage of our youth to religious faith and to permanent church membership than has been the case in the past.

We note the good progress which has been made since the appointment of an Educational Secretary in connection with our Sunday-School and

Publishing Society, whose wise and untiring efforts have brought a new stimulus into many churches the country over, and under whose planning new material and more effective methods have rapidly come to the front. To support such efforts as these, and to provide for a systematic and continuous policy of religious and moral education in our denomination, we recommend that the National Council appoint a *Permanent Commission on Religious and Moral Education*, whose function it shall be to continue a careful study of the whole field under such divisions as Bible Study, Missions, Social Life, the Family, the Home Church, Teacher Training, and the Training of Lay Leaders of Education; to provide for new courses of study where these appear to be needed, and to keep in touch with the local churches in order to further by every means within its power the interests of religious and moral training in our denomination. We suggest that this commission consist of from twelve to fifteen members, chosen with a view to their special fitness for the task. They should be selected for overlapping terms so as to provide for continuity.

It appears that a large proportion of the best talent which has been applied to the field of religious education has been developed within our own denomination. It remains to find more direct channels to make this talent available to the largest advantage of our local churches and to the denominational agencies which publish and distribute the materials of religious education. Such a commission as that now recommended would broaden and render permanent the functions already committed to the National Council's Committee on Religious Education. A similar commission, appointed by the Northern Baptist Convention three years ago, has, by the assured results and the recognized value of its work, established its position as a permanent agency of that denomination, and may be instanced as a concrete example of what can be accomplished by such a measure as is here proposed.

Oscar C. Helming, *Chairman*,
Chas. E. McKinley,
Irving F. Wood,
Frank G. Ward,
Edw. P. St. John,
Committee.

The last Commission approved the proposed appointment of an Educational Missionary Secretary. No definite action has been taken upon this matter during the triennium. Correspondence was had with representatives of our Congregational Missionary Societies, and it was learned that this matter is under consideration by a joint committee, but that no final action would probably be taken until after this session of the Council. That there is a growing demand for such an Educational Secretary is indicated by the fact that the committee has received resolutions from the Michigan, Illinois, Minnesota,

Iowa, and Oklahoma Missionary Unions, urging such appointment.

Your committee recommends:

(1) That the recommendation of the subcommittee be approved as follows: "That the National Council appoint a permanent Commission on Religious and Moral Education (see recommendation above). . . ."

It is suggested that this Commission take the place of the Committee on Religious Education as appointed by the last three Councils. It is also suggested that the Nominating Committee, in making nominations for this Commission, if its appointment is ordered, consider the advisability of including as members the Educational Secretary of the Sunday-School Society; the Joint Missionary Secretary, if one shall be appointed; representatives of the Missionary Societies; representatives of the educational field in colleges and seminaries, together with representatives of the church at large.

(2) That the Council again indicates its approval of the appointment of an Educational Missionary Secretary. Inasmuch as the action taken by the Council upon the report of the Commission of Nineteen will have an important bearing upon future action, we do not at this time offer any suggestion as to the manner in which said secretary shall be appointed, but refer the matter either to our missionary societies in conference, or to such commission on missions as may be constituted by this Council.

Respectfully submitted,

Edward I. Bosworth.
Mary G. Woolley.
James A. Blaisdell.
Samuel T. Dutton.
J. Percival Huget.
William A. Bartlett.
George S. Rollins.
Charles L. Morgan.
J. H. T. Main.

REPORT OF THE COMMITTEE ON TEMPERANCE.

One hundred years ago, the Congregational Association of Connecticut, at its annual session at Sharon, adopted the following resolutions:

"The Central Association of Congregational Churches of Connecticut, taking into consideration the undue consumption of ardent spirits, the enormous sacrifice of property resulting, the alarming increase of intemperance, the deadly effect on health, intellect, and family, society, civil and religious institutions, and especially in nullifying the means of grace and destroying souls, recommend:

"1. Appropriate discourses on the subject by all ministers of Association.

"2. That District Associations refrain from ardent spirits at ecclesiastical meetings.

"3. That members of churches abstain from unlawful vending, or purchase and use of ardent spirits where unlawfully sold: exercise vigilant discipline, and cease to consider the production of ardent spirits a part of hospitable entertainment in social visits.

"4. That parents cease from the ordinary use of ardent spirits in the family, and warn their children of the evils and dangers of intemperance.

"5. That farmers, mechanics, and manufacturers substitute palatable and nutritious drinks, and give additional compensation, if necessary, to those in their employ.

"6. To circulate documents on the subject, especially a sermon by Rev. E. Porter and a pamphlet by Doctor Rush.

"7. To form voluntary associations to aid the civil magistrate in the execution of the law."

This notable action of our Connecticut Association in 1812 makes it appropriate that this session of our National Council should be, upon the question of temperance reform, a centennial anniversary. Your committee would call attention to the interesting and dramatic circumstances attending this historic

event. The use of ardent spirits had become well-nigh universal. It was the common beverage of every-day use by all classes of people. The appeal of Dr. Benjamin Rush, who had published in 1804 the first scientific warning against its use, had produced little effect. Intemperance, with all its baneful issues, — poverty, disease, and crime, — had been a rapidly swelling tide. At last the churches were beginning to realize the sin and shame involved, and in 1811, the Connecticut General Association, meeting at Fairfield, had appointed a committee to make inquiries and at the next Association to report measures to remedy the evil. The Massachusetts General Association, the same year, had done likewise. During the interim, two local ordinations were held at Plymouth and Goshen, at which the drinking had been excessive. As was customary, the liquors were provided by the society. A broad sideboard at the parsonage was covered with decanters, bottles, sugar, and drinking glasses. As the delegates could not all drink at once, they waited their turn like customers at the mill. One attendant at the Plymouth ordination testifies that the "sideboard with the spillings of water, sugar, and liquor, looked and smelled like the bar of a very active grogshop," and he further certifies that "the smoke from the pipes was so great that you couldn't see, and the stories and jocose talk reached the maximum of hilarity." After both these ordinations some members of each local society complained because the expense for liquors was so great. One of the clergymen was so alarmed and indignant that he registered a silent vow before God that he would never attend another ordination of that sort. When the Association met in 1812, notwithstanding such conditions, the committee appointed to consider the question reported that intemperance had been increasing in a most alarming manner, but that after most faithful and prayerful inquiry they were obliged to confess they did not perceive that anything could be done. Instantly, the minister who had made his vow was upon his feet. It was the Rev. Lyman Beecher. He earnestly moved "that a committee of three be appointed to report at this meeting the ways and means of arresting the tide of intemperance." The motion prevailed. The committee was appointed with Dr. Beecher as chairman. The following day they made the report which Dr. Beecher, near the close of his

life, declared was the most important paper he ever wrote. In addition to the ringing resolutions already quoted, the committee vigorously deprecated the do-nothing policy and urged that ministers and laymen should "neither express nor indulge the melancholy apprehension that nothing can be done on this subject; a prediction eminently calculated to paralyze exertion and become the disastrous cause of its own fulfillment."

"Had a foreign army invaded our land to plunder our property and take away our liberty, should we tamely bow to the yoke and give up without a struggle? If a band of assassins were scattering poison and filling the land with widows and orphans, would they be suffered, without molestation, to extend from year to year the work of death? If our streets swarmed with venomous reptiles and beasts of prey, would our children be bitten and torn to pieces before our eyes, and no effort made to expel these deadly intruders? But intemperance is that invading enemy preparing chains for us; intemperance is that band of assassins scattering poison and death; intemperance is that assemblage of reptiles and beasts of prey destroying in our streets the lambs of the flock before our eyes.

"To conclude, if we make a united exertion and fail of the good intended, nothing will be lost by the exertion; we can but die, and it will be glorious to perish in such an effort. But if, as we confidently expect, it shall please the God of our Fathers to give us the victory, we may secure to millions the blessings of the life that now is and of that which is to come."

This tremendous report, of which only an abstract has been given, most radical and revolutionary in its day, marked an epoch in church activity for temperance reform. It was thoroughly discussed and adopted; a thousand copies were ordered to be printed. The proceedings were full of zeal and earnestness. As Congregationalists, we may cherish justifiable satisfaction that this report, adopted by our Connecticut Association upon that June day in 1812, stands among the earliest and most potential documents of the great temperance reformation. Let Lyman Beecher tell of the immediate results:

"All my expectations were more than verified. The next year we reported to the Association that the effect had been most salutary. Ardent spirits were banished from ecclesiastical

meetings; ministers had preached on the subject; the churches generally had approved the design; the use of spirits in the families and private circles had diminished; the attention of the community had been awakened; the tide of public opinion had turned; farmers and mechanics had begun to disuse spirits; the legislature had taken action in favor of the enterprise; a Society for Reformation of Morals had been established; and ecclesiastical bodies in other states had commended efforts against the common enemy. The experience of one year had furnished lucid evidence that nothing was impossible to faith. From that time the movement went on," says Dr. Beecher, "by correspondence, lectures, preaching, organization, and other means, not only in Connecticut but marching through New England and marching through the world. Glory to God!"

In view of the fact that such a forceful influence in behalf of sobriety was set in motion at our Connecticut General Association in 1812, your committee suggest that we may well pause in the midst of this National Council, first held after a completed centennial period, and at the opening of our deliberations on behalf of this important reform, gratefully to recall the fidelity of our Congregational forebears in thus striking with courage and faith such an heroic and effective blow for this noble reform, and reverently to give praise and thanksgiving to Almighty God for the inspiration of his Holy Spirit thus manifested in a permanent work of grace so auspiciously begun.

And now, fathers and brethren, while we set up our centennial pillar and memorialize in our grateful thought the loyal devotion of our ancestors to the temperance cause, your committee would respectfully bring to your attention the urgent call for action of the present day. A century of sacrifice and service has passed. Mighty campaigns have been waged of moral education and legal suasion. Public sentiment has grown to the point where the drink habit has become disreputable. The drink traffic is a condemned institution, — the edicts of science, industry, education, legislation, and religion are against it. Your committee, after a careful review of the conditions relating to this reform, believe that the time has come when Faith utters a call for the massing of all the forces of righteousness for an aggressive Forward Movement against the liquor traffic.

Look for a little at the conjunction of events which burnish the horizon with prophetic gleams: Already the saloon has been tried in the balance of general public opinion and found wanting. Business of all kinds demands sobriety in employees. Of the railroads this is especially true. Their rule forbidding their employees to enter the saloon or to drink, whether on or off duty, gives us a million and a half of sober men. Many of the other corporations do the same. The employers' liability law makes it an economic necessity that no chances of accident from drink be taken. The Pullman Company and the railroads for the most part have eliminated intoxicants from their dining cars. Likewise the attitude of life insurance companies, mutual benefit associations, all secret and fraternal orders, leaders in athletics, and the testimony of judges and prosecutors, are all helping in the building of stern temperance sentiment. Many of the newspapers and the best magazines refuse to accept liquor advertisements. Three generations of school children in many of the states have been taught the evil effects of alcoholic beverages, and God has so blessed the efforts of that prophetess of our own church, the late Mary H. Hunt, that the truth is now taught the pupils by law in every state in the Union. Millions have been enrolled for total abstinence in recent campaigns. The aroused Christian women of the land have become, during the last quarter of a century, strongly fortified and are a persuasive and persistent force for sobriety and against the saloon; wherever the ballot has been placed in their hands, they have become a new ally of helpfulness in the legal conflict against the traffic. A political party, with prohibition its main issue, has kept its standard afloat upon the ultimate goal toward which all the forces are now hastening. The leaders of organized labor, too, are taking firm ground upon this question. One of the officers of the American Federation of Labor has well said: "The saloon does not produce a thing which is a benefit to the human race. It is a non-producer and must be supported by those who work. Every man and woman should be against the liquor traffic from start to finish. I am speaking to the wage workers, but it may be applied to everybody." The rapidly growing sentiment in the United States has both inspired and been strengthened by the world-wide progress. Switzerland forbids parents to give liquor to their

children. France has a National Commission which has reported that alcohol is degenerating the nation, and large posters are now displayed to warn the people against its use. England is doing the same kind of educational service. In Italy the Commission on Insanity warns the nation that the wine traffic is filling the insane asylums. The German people, led by the emperor, are organizing strongly for sobriety. New Zealand and Australia are rapidly moving toward complete suppression of the traffic, and national prohibition already is achieved by Finland and Iceland. In the midst of the quickened public sentiment which these and other influences have formed and fostered, the liquor traffic has been brought before the Congress of the United States and the state legislatures, and all these bodies have passed restrictive and some of them radically repressive legislation. This traffic has been summoned to the bar of the courts, national and state, which have everywhere decreed that it is such an instigator of evil that it has no inherent right to existence and the people may regulate or fully prohibit it, with no basis of claim upon its part for redress or compensation; and the first local judicial announcement has been made of what is certain to be, some day, the law of the land, that so great a peril to the public health, safety, and morals cannot be licensed nor permitted by state or nation.

In the present imposing correlation of events, there are two important factors your committee especially would emphasize. One is THE UNIFICATION OF THE VARIOUS CHURCHES IN ACTIVE SERVICE IN THIS REFORM. Forty years ago the churches were widely divided upon questions of doctrine and methods of Christian work. At that time they could not have been induced to unite effectively upon any such moral reform. Twenty-five years ago the Evangelical Alliance called the leaders of the various church bodies together at Washington to consider the question of "Coöperation in Christian Work." A nineteenth century Pentecost of blessing came upon that earnest gathering, and upon the churches themselves, and a greater unity has since been achieved. Until twenty years ago the temperance reform, because of the partisan character of the methods then in vogue, was shut out of the pulpits and churches. But in the fullness of time, upon May 24, 1893, a new interdenominational and interpartisan method was adopted at our

Congregational college center at Oberlin, which, after due consideration, has been accepted as a bond of union in the conflict against the drink traffic. Practically all of the Protestant bodies are coöperating in this Anti-Saloon League movement, several archbishops and bishops of the Catholic Church have given their sanction, and the vigorous and influential Catholic Total Abstinence Union, with its 100,000 temperance men and women, are our allies in the conflict. The churches of all sects and creeds have furnished the leadership, opened their pulpits for drilling the militant soldiery, and contributed from their treasuries to provide the sinews of war. This league, organized in every state, now employs, on behalf of the churches, more than seven hundred persons devoting their entire time, and as many more part time, to the reform, and the expenditures for education and war have for several years been more than a million dollars a year. The denominational bodies themselves also now have their standing boards or committees on temperance, and through the plan proposed by the Federal Council of Churches at Chicago last December, these committees are to be united in a National Temperance Commission to carry forward such educational service as they may unite to perform. This new activity and federation of the churches is the most promising of all the signs of hope which illumine the sky.

There is also another essential factor in the coming triumph of our temperance enterprise. We are blessed at last with A Harmonious Unison of the Sections of Our Nation. The extermination of the liquor traffic is a national problem. Much has been done by faithful fighting in localities, and a few states have held the fort for a long period. But it is hard to enforce the law in a prohibition locality or state when surrounded by territory which permits the sale of liquor. The final battle must be fought out upon the national arena. Rent and distracted as we sectionally were during the nineteenth century, such a united and simultaneous effort for sobriety in all parts of the country as is now under way had to be postponed until another national dispute was settled. That difference has been brought to an end. Out from the shadows of sectional rancor and strife we have emerged, as one of our southern orators has said, " with the blood pulsing in veins unclotted by a single

bitter memory." And God has given us already a patriotic task which has cemented our pacification. As the Highlanders forgot Culloden and the Irishmen the Boyne, and leaped with a common patriotism to uphold Britain's conflict against Napoleon at Waterloo, so forgetting Vicksburg and Gettysburg the men who had worn the gray joined the men who had worn the blue, and clad in the new and neutral khaki uniform, led by Miles and Shafter from the North, and Lee and Wheeler from the South, to the thrilling mingled melodies of "Yankee Doodle" and "Dixie," God sent us forth together to bear the banner of our united republic of liberty and to set it far in the van of the moral forces of the world. The recent demonstration at Gettysburg was the most glorious event the world has yet witnessed of the reconciliation of hostile armies. It seals a lasting bond that

> "No more shall the war cry sever,
> Nor the winding rivers be red,"

but linked by united sacrifice and inspired by the need of a common strife against the nation's fiercest foe, we may now move forward as comrades to this new and noble civic triumph.

Note what the joint endeavor of the harmonious sects and sections of our nation has accomplished at Washington during the last decade. Congress has been induced to cleanse both wings of the Capitol building from the parasite of the saloon, and has abolished liquor selling at all immigrant stations and soldiers' homes, and other government property. The saloons have been expelled from the army posts of the country, and they have gone never to return. Then Congress, by one of the noblest legislative acts of modern times, has built and equipped at each army post a recreation building for the physical and moral comfort of the soldiers, at a cost of more than three millions of dollars, the largest sum of money ever expended by any government for substitutes for the saloon. By the action of Congress with reference to Indian Territory, Oklahoma was brought in as a free state and a half-million dollars have been expended for the protection of the Indians in the western states from the lawless drink peddler. The climax of national legislation was reached when, in the closing days of the last Congress, the Webb-Kenyon interstate liquor shipment bill

was passed over the President's veto in the Senate three to one — 63 to 21 — and by a vote of 57 more than the necessary two thirds in the House. These and many other items of nation-wide legislative action, coupled with the united and urgent service of the church and temperance agencies in the various states, have so far carried the abolition of the saloon trade that there are now nine states, namely, Maine, Kansas, North Dakota, Georgia, Mississippi, Oklahoma, North Carolina, Tennessee, and West Virginia, which have passed state-wide prohibitory laws, and with the exclusion of the saloon in the other states, townships, villages, cities, and counties, the legalized traffic has now been banished from seventy-two per cent of the geographic area of our country, upon which reside more than forty-six millions of people!

Your committee further deem it of high significance that the organized movement which has hastened these recent victories, led by the Anti-Saloon League of America, has now culminated in a definite forward program. A national convention will be held next month at Columbus, Ohio, to which the local churches and other temperance bodies have been invited to send twenty thousand delegates. At this interdenominational, interpartisan convention, representatives of all phases of political and temperance methods will unite together in the discussions and in the action which is contemplated. This convention and its anticipated outcome are based upon the call for the "next and final step" in congressional legislation, sent forth by the national trustees of the Anti-Saloon League, a copy of which, with a request for official coöperation of our Council, has been received by your committee. This tocsin call for action lays emphasis upon the defenseless character of the traffic, its menace to the republic, the substantial headway now made against it, the hopefulness of the proposed method, and the opportuneness of the time; and, sounding a clarion appeal "to every church, to all organized philanthropies, and to every individual of every race and color, who loves his country and his kind, to join in this crusade for a saloonless nation," solemnly declares dependence for success upon the same Leader who commanded Moses to "speak to the children of Israel that they go forward."

Your committee have thus rehearsed the conjunction of

potential and dominating facts which clearly show the "stars in their courses" fight against the liquor infamy. In this time of urgent necessity, in the light of clearly exposed and opportune details, upon the great trestle-board of infinite purpose, we may discern a definite and beneficent design of Almighty God for the speedy elimination of another great evil from our world; and simultaneous with its banishment, because of the fidelity of His church to this call to social duty, have we not the right to expect God may accompany the exorcising of this satanic infamy with the greatest Holy Ghost revival the world has ever seen?

Your Temperance Committee therefore recommend that as a church we signalize this centennial of the temperance awakening of our New England Congregationalists by our official endorsement of the movement for AN AMENDMENT OF OUR NATIONAL CONSTITUTION PROHIBITING THE MANUFACTURE AND SALE, THE IMPORTATION AND EXPORTATION, OF INTOXICATING BEVERAGES THROUGHOUT THE UNITED STATES. In order that this issue be carried steadily to success, it is needful that a persuasive educational campaign be systematically organized and propagated. For this reason your committee will recommend cooperation in such plans of instruction as may change individual habits and public sentiment and rapidly bring up the majority of the voters of the republic "to the help of the Lord, the help of the Lord against the mighty." And as a fitting appeal to the God of our fathers for the ultimate and complete triumph of this cause, we close our centennial report in the language of our New England poet of humanity:

"Oh, make Thou us, through centuries long,
In peace secure, in justice strong;
Around our gift of freedom draw
The safeguards of Thy righteous law;
And, cast in some diviner mold,
Let the new cycle shame the old!"

SUGGESTED RESOLUTIONS.

Be it resolved:

1. In view of the aggressive movement for temperance reform begun by the action of our Congregational churches at the

General Association of Connecticut in June, 1812, the results of which have been so influential for good in New England and the nation, we make, at this our first triennium after the completed one hundred years, our centennial observance and record of that important event. We unite to offer our profound thanks to Almighty God that his Spirit directed the hearts of his people of our faith and order, under the inspired leadership of Rev. Lyman Beecher, to stand at that early day so firmly for sobriety and against the ravages of the liquor traffic, and so wisely to promote the genesis and spread of the temperance reformation at the beginning of the past century.

2. We felicitate our brethren of other fellowships upon the progress which has been made by the joint effort of Christians of the various sects and sections against the domination of alcohol, and especially upon the recent rapid advancement in moral sentiment and anti-saloon legislation. We rejoice in the ratification of the state prohibitory amendment by West Virginia by so powerful a majority, the passage by Congress of the Webb-Kenyon interstate liquor shipment bill, the Jones-Works District of Columbia bill, the repeated official appointment, by our government, of delegates to the International Anti-Alcoholic Congress, and the protection by the government of the Indians against the evils of strong drink.

3. In furtherance of the spirit of interdenominational comity, we hereby direct our standing committee on temperance to coöperate with the other church temperance committees in the Federal Council of Churches for the formation of a National Temperance Commission and for the fostering of such educational work as may be agreed upon by the constituent committees of that commission.

4. We renew our historic declaration in favor of the "utmost restriction and earliest suppression of the beverage liquor traffic," and rejoicing in the progress which has been made in united organization and in anti-liquor public sentiment, we now declare our approval of the plan to initiate at once a definite campaign to secure an amendment to the National Constitution prohibiting forever the manufacture, sale, importation, exportation, and transportation of intoxicating beverages throughout the United States. In view of the necessity of the most pervasive and urgent educational movement to

make possible and efficient such an amendment and the statutes for its execution, we urge the largest possible support of all temperance agencies and hearty coöperation in the following methods of temperance service as recommended by the Federal Council of Churches:

"1. The local churches of our order to be affectionately urged to utilize, to the fullest extent possible, the temperance lessons in the Sunday-school and temperance literature for the young.

"2. The coöperation of pastors and people in securing the introduction into the day schools of all grades of such text-books as will make plain the effect of alcoholic intoxicants upon body and mind, the results of scientific investigations, and the relation of the traffic to pauperism, ignorance, and crime, and the wide dissemination of literature in all languages upon these subjects.

"3. The preaching from our pulpits of solemn warning against the use of intoxicants, the condemnation of the rental of property for saloon purposes, the signing of applications for license, the endorsing of bonds of liquor dealers, the voting in favor of saloons in the community, or otherwise abetting this most serious evil.

"4. The continuation and expansion of a nation-wide campaign of temperance pledge signing by young and old, and this Council would heartily commend the example of officers of our government who are total abstainers from the use of intoxicating liquors."

Respectfully submitted,

JOHN FAVILLE, *Chairman*,
FRANK G. SMITH,
H. H. SPOONER,
PETER A. COOL,
HOWARD H. RUSSELL, *Secretary*,
The Standing Committee on Temperance.

REPORT OF THE COMMITTEE ON THE ORDER OF WORSHIP.

The Committee on the Order of Worship, appointed by the National Council in Boston in 1910, was authorized to supplement the work of the previous committee, which had presented an "Order of Worship for the Morning Service," by preparing "additional forms for the Communion Service, Baptismal Service, and other services common in all churches, for the assistance of pastors in making such services impressive and helpful; this committee to present the result of its work to the next National Council."

The use of any such form is, of course, optional with our churches. There is no desire on the part of any to limit that liberty of worship which is part of our heritage from the fathers. While nearly all the branches of the Reformed Church prepared for their several communions suitable forms for their various services in proper order and felicitous language, to give them dignity and harmony, they provided also for freedom in the use of these suggested forms. They welcomed spontaneous prayer. They expected their forms to be guides in the expression of sincere worship, rather than cast-iron formulæ from which there could be no variation.

In thorough loyalty to this ideal of freedom in worship, this committee suggests the Orders of Service which it has prepared. They are for such churches and ministers only as may choose to use them. We expect no slavish observance of forms. But it is believed that these suggested orders will be a welcome guide to the inexperienced, will stimulate a deeper devotion, and may lend a dignity and charm to our services which they have often lacked. They have been drawn from many sources, adapted from the service books of various branches of the church universal, from modern manuals of devotional services, and from forms in use in some of our largest churches. They present, therefore, a wealth of devotional material which will, it is hoped, make them of much value.

In addition to the Order for Morning Worship, presented by the previous committee and approved by the Council of 1910, your present committee now offers additional services as follows:

An order for a vesper service.

An order for an evening service.

An order for the laying of a corner stone of a church building.

An order for the dedication of a church building.

An order for the ordination (or installation) of a minister.

An order for the reception of members.

An order for the baptism or consecration of children.

An order for the communion service.

An order for the marriage service.

An order for the funeral service.

As an aid in the culture of a devotional spirit, and to assist those whose timidity and lack of experience make them hesitant about leading their fellow-Christians in prayer, we have added to those presented by the former committees a few other prayers suited to special needs. The minister or leader of worship may find the occasional use of some of these a help to his own life, as well as to those to whom he ministers.

In presenting these additional orders of service, the committee would emphasis anew some of the suggestions made by the former committee.

In Congregational churches the expression of worship should be congregational. All the people should, as far as possible, participate in praise and prayer. They are not to be sung to, nor read to, nor prayed for, without themselves having some share in song, Scripture, and prayer. We have, therefore, provided in these services for a larger participation than usual on the part of the people. We believe it will add to the interest and attractiveness of worship if the service of praise is not merely something to be listened to, but something to be engaged in by all the people. While we believe that the most competent and highly skilled leadership should be secured, it should be leadership chiefly, and the people themselves should be encouraged to have a very large share in this part of the service. Persistent practice will make whole congregations able to sing with ease and enjoyment music that at first seems difficult. Our English brethren have proved that entire congregations can sing the anthems and chants with splendid effect under good

leadership. So also a part of the service of prayer belongs to the people, led by the minister. Their confessions and thanksgivings should find vocal utterance. Our congregations have already become well accustomed to the responsive reading of devotional portions of Scripture, and have found it edifying and inspiring. The more the people themselves take an active part in the service of prayer and praise, the greater will be their enjoyment of them. It is in accordance with the very genius of Congregationalism that its services of worship should be, as far as possible, congregational.

We desire to call especial attention also to the value of such a collection of forms for various services for our pastorless churches. Nearly a third of our churches, as in the other denominations, are without pastors. For lack of a leader of the worship, many of them suspend their services for weeks and months. The sanctuary is closed. The church-going habit is impaired. The life and strength of the church wane. The long interruption of services leads to the decline and finally to the death of too many churches. But with the assistance of such prepared orders of service a layman may take courage to conduct the worship, in which the congregation shall have large participation, and they find it delightful and inspiring. Many a little church, on the frontier, or in a locality where it is difficult to secure the service of a minister, may thus maintain without interruption its regular services of worship, and so conserve its strength and be a continuous blessing to the community. It is the hope of your committee that these services may not only be found acceptable to our larger churches, but may be of peculiar helpfulness in our smaller churches, strengthening their life and adding to their joy.

It is hoped that ministers, also, may find these suggested services helpful to them as they prepare themselves to lead the people in prayer. This part of the service needs as careful preparation as the sermon. Too often the pastoral prayer is prolix and rambling, desultory in thought and careless in expression, a burden to the minister and a weariness to the people. A deeply devotional spirit is the first essential in this part of the service. A due regard for the orderly offering of adoration, thanksgiving, confession, petition, and communion with God is needed next. And it is a great advantage if the mind is so

steeped in the devotional utterances of Scripture, and in those noble and touching prayers of the great leaders of the Christian host which have been preserved for us in the service books of the different branches of the Christian Church, that the very words take on a dignity and beauty most helpful to the people. If these forms now presented, drawn largely from these rich and ancient sources, shall prove helpful to ministers in this most delicate and important part of their work, we shall be deeply grateful.

Should the National Council approve the work of this committee which we now present, and should a considerable number of our churches adopt these forms of service, they may help to unify our free churches in the expression of their common worship. Precious as is our liberty, equally dear is our fellowship; and whatever tends to draw us together into a common life as a group of churches, with common sentiments, methods, and aims, will show that we are not independent stragglers, but a well-organized battalion in the grand army of our King, keeping step together. Our freedom permits the closest coöperation, and should these services commend themselves to a large number of our churches, their use may help to promote and make manifest that unity in diversity which is so desirable.

CHARLES H. RICHARDS, *Chairman.*

AN ORDER FOR A VESPER SERVICE.

ORGAN PRELUDE.

PROCESSIONAL OR INTRODUCTORY HYMN.

¶ *Then let the minister read one or more of the following sentences, or others at his discretion.*

Thoughts of peace, saith the Lord, do I think toward you: ye shall go and pray unto me, and I will hearken to you: ye shall seek me, and find me when ye shall search for me with your whole heart.

Let my prayer be set forth in thy sight as the incense; and let the lifting up of my hands be an evening sacrifice.

O magnify the Lord with me, and let us exalt his name together; for with him is the fountain of life, and in his light shall we see light.

The day goeth away, and the shadows of evening are stretched out; and it shall come to pass that at evening time there shall be light.

The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a spirit, and they that worship him, must worship him in spirit and in truth.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

Let the words of my mouth and the meditations of my heart be alway acceptable in thy sight, O Lord, my strength and my redeemer.

Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite.

¶ *Then let the minister say:*

Lift up your hearts.

Answer. We lift them up unto the Lord.

Minister. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

Minister. It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

Therefore, with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name; evermore praising thee, and saying,

Answer. Holy, holy, holy, Lord God of hosts; heaven and earth are full of thy glory. Glory be to thee, O Lord, most high. Amen.

¶*Then let the minister say:*

Dearly beloved brethren, the heavenly Father in whose presence we now stand is always more ready to hear than we to pray: nor does anything hide him from us but the veil of our impure and earthly mind. And since the preparation of even the willing heart is not without him, let us inwardly pray for the grace of a humble and holy spirit: that for a little while we may be alone with him; and, as his beloved Son went up into the mountain to pray, so we may rise above the haste and press of life, and commune with him in spirit and in truth.

¶*Then let the minister lead the people in prayer, using the following, or some other prayer, as seemeth fit:*

O God, who art, and wast, and art to come, before whose face the generations rise and pass away; age after age the living seek thee, and find that of thy faithfulness there is no end. Our fathers in their pilgrimage walked by thy guidance, and rested on thy compassion: still to their children be thou the cloud by day, the fire by night. Where but in thee have we a covert from the storm, or shadow from the heat of life? In our manifold temptations, thou alone knowest and art ever nigh: in sorrow, thy pity revives the fainting soul: in our prosperity and ease it is thy Spirit only that can wean us from our pride and keep us low. O thou sole source of peace and righteousness! take now the veil from every heart; and join us in one communion with thy prophets and saints, who have trusted in thee, and were not ashamed. Not of our worthiness, but of thy tender mercy hear our prayer, through Jesus Christ, our Lord. *Amen.*

¶*Then let the Lord's Prayer be said by the people with the minister.*

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation; but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶*Then may follow a congregational hymn.*

¶*And after the hymn let there be read by the minister and people, alternately, a selection from the Scriptures.*

¶*Then let all sing the Gloria Patri:*

Glory be to the Father, and to the Son, and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be, world without end. Amen.

¶*Then may be read the First Lesson, taken out of the Old Testament. After that is sung the first anthem.*

¶*Then the Second Lesson, taken out of the New Testament. After that is sung the second anthem.*

¶*Then may follow the Evening Prayer, the minister first saying:*

Minister. The Lord be with you:
Answer. And with thy spirit.
Minister. Let us pray.
O Lord, show thy mercy upon us:
Answer. And grant us thy salvation.
Minister. O Lord, save the State:
Answer. And mercifully hear us when we call upon thee.
Minister. Save thy people, O Lord, and bless thine inheritance:
Answer. Govern them and lift them up forever.
Minister. Give peace in our time, O Lord:
Answer. For it is thou, Lord, only, that makest us dwell in safety.
Minister. O God, make clean our hearts within us:
Answer. And take not thy Holy Spirit from us.
Minister. O Lamb of God, that takest away the sins of the world:
Answer. Grant us thy peace. Amen.

¶*Then may follow further prayer, at the discretion of the minister. And let all employ this season in making their requests known to Almighty God.*

¶*After prayer let all sing a congregational hymn.*

¶*Here follows the sermon.*

¶*Then may be sung by the choir or congregation the Evening Hymn of Devotion.*

¶*After a few moments of silence for inward prayer, let the minister conclude the Vesper Service as follows:*

A Prayer of St. Chrysostom.

Almighty God, who hast given us grace, at this time, with one accord, to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy Name thou will grant their requests; Fulfill now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

AIDS TO DEVOTION.

Evening Prayers.

Sustain us through all the long day of this mortal life, until the shadows lengthen, and the evening comes, and the busy world is hushed, and life's

fever is over, and our work is done. Then, O Lord, grant us a safe lodging, a holy rest, and peace at last, through Jesus Christ our Lord. *Amen.*

A Prayer of Memorial.

Eternal God, Lord of every world, before whom stand the spirits of the living and the dead; we bless and praise thy holy name for all thy servants departed this life in thy faith and fear; and especially for those most dear to us, the friends of our youth and later years, and little children whose angels behold thy face in heaven. And we beseech thee to give us grace so to follow their good example, that even here we may be united to them in fellowship of spirit; and that finally when we too are called hence, we may be gathered together with them in the everlasting light and peace. *Amen.*

A Prayer for Charity.

O Creator and Preserver of mankind, whose will is that not one of thy children should perish, but that all should have eternal life; we beseech thee for increase of the heavenly gift of charity: that we may account nothing common or unclean which thou hast made, nor despise those who through ignorance and temptation have wandered into sin; nor hate those who, following the evil of their own hearts, have wrought wickedness in the earth; but help us rather to imitate the example of thy Son, in patience toward the infirmities of mankind, and hope for the redemption of those who are furthest off from thee; seeking ever to overcome hatred with love and evil with good; that others may see our good works, and glorify with us our Father in heaven; through Jesus Christ our Lord. *Amen.*

A Prayer for Forgiveness.

O most mighty God and merciful Father, who hast compassion on all men, and hatest nothing that thou hast made: who wouldest not the death of a sinner, but rather that he should turn from his wickedness and live: mercifully forgive us our trespasses; receive and comfort all who are grieved and wearied with the burden of their sins; enable us to overcome our temptations, and henceforth to live a godly, righteous and sober life, to the glory of thy holy Name, through Jesus Christ our Lord. *Amen.*

A Prayer for Protection.

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; grant to us such strength and protection as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. *Amen.*

A Prayer for Those in Trouble.

Be merciful, O God, unto all who need thy mercy, and let the angel of thy presence save the afflicted; be thou the Strength of the weary, the

Comfort of the sorrowful, the Friend of the desolate, the Light of the wandering, the Hope of the dying, the Saviour of the lost, through Jesus Christ our Lord. *Amen.*

O Lord, we beseech thee mercifully to receive the prayers of thy people who call on thee; and grant that they may both perceive and know what things they ought to do, and also have grace and power faithfully to fulfill the same; through Jesus Christ our Lord. *Amen.*

AN ORDER FOR A VESPER (OR EVENING) SERVICE.

THE PERSONAL PRAYER.

¶*On entering the church, the worshiper with bowed head may say:*

O God, may I now so submit myself to thy wise and loving direction that in this hour of worship I shall miss no good thou hast ready for my soul. May I devoutly listen to thy message of grace and utter my need to thy listening ear. Guide me to a better life and thus bring me at last to my eternal home.

ORGAN PRELUDE.

¶*Let the minister and congregation rise as the choir enters and all join in the*

PROCESSIONAL HYMN.

¶*If a processional is not used, this may be an Introductory Hymn.*

¶*Then let the minister give*

THE CALL TO WORSHIP.

Minister. Thoughts of peace, saith the Lord, do I think toward you: ye shall go and pray unto me and I will hearken unto you; ye shall seek me and find me when ye shall search for me with your whole heart.

The hour cometh and now is when the true worshipers shall worship the Father in Spirit and in Truth, for such doth the Father seek to be His worshipers.

People. God is a Spirit, and they that worship Him must worship Him in Spirit and in Truth.

¶*Then let the people, still standing, read responsively with the minister*

THE CONFESSION OF DEPENDENCE:

I will lift up mine eyes unto the hills,
from whence cometh my help.
My help cometh from the Lord,
which made heaven and earth.
He will not suffer thy foot to be moved:
he that keepeth thee will not slumber.

Behold, he that keepeth Israel shall
neither slumber nor sleep.
The Lord is thy keeper: the Lord is thy
shade upon thy right hand.
The sun shall not smite thee by day, nor
the moon by night.
The Lord shall preserve thee from all
evil: he shall preserve thy soul.
The Lord shall preserve thy going out
and thy coming in from this time forth, and
even for evermore.

¶*Then may follow*

THE HYMN OF INVOCATION.

¶*One of the following may be used, if desired:*
"Sun of my soul, thou Saviour dear."
"Holy Spirit, Truth Divine."
"Now God be with us, for the night is closing."

¶*Then let the people be seated with bowed heads and join responsively with the minister in*

THE CONFESSION OF SIN:

Have mercy on me, O God,
According to thy loving kindness.
According to the multitude of thy tender mercies,
Blot out my transgressions.
Wash me thoroughly from my iniquity,
And cleanse me from my sin.
For I acknowledge my transgressions,
And my sin is ever before me.
Against thee, thee only, have I sinned,
And done that which was evil in thy sight.
Create in me a clean heart, O God,
And renew a right spirit within me.
The sacrifices of God are a broken spirit;
A broken and a contrite heart, O God, thou wilt not despise.

¶*Then let the minister give*

THE ASSURANCE OF PARDON:

Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

¶*Then let the people rise and join with the minister in*

THE CONFESSION OF THE LAW:

Minister. The law of the Lord is perfect, restoring the soul; the testimony of the Lord is sure, making wise the simple; the precepts of

the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes.

¶*The minister and the congregation in unison:*

I. Thou shalt have no other gods before me.
II. Thou shalt not make unto thee any graven image.
III. Thou shalt not take the name of the Lord, thy God, in vain.
IV. Remember the sabbath day to keep it holy.
V. Honor thy father and thy mother.
VI. Thou shalt not kill.
VII. Thou shalt not commit adultery.
VIII. Thou shalt not steal.
IX. Thou shalt not bear false witness against thy neighbor.
X. Thou shalt not covet.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; this is the first and great commandment. And the second is like unto it; thou shalt love thy neighbor as thyself.

Minister. He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God.

¶*Then let the minister and congregation unite in*

THE CONFESSION OF FAITH.

Minister. Lord, increase our faith.

The Congregation. I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ His only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; the third day He rose from the dead; He ascended into Heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the dead, and the life everlasting. Amen.

¶*Then let the congregation be seated.*

¶*Then let the minister say:*

Whoso offereth the sacrifice of thanksgiving glorifieth me. O Lord, open thou my lips and my mouth shall shew forth thy praise.

¶*Then shall follow*

THE ANTHEM OF PRAISE.

¶*By the choir, or a hymn of praise by all. Appropriate hymns are:*

"O come, O come, Emmanuel!"
"Crown Him with many crowns."
"Fairest Lord Jesus."
"Rejoice, rejoice, believers."

¶*Then let the minister offer*

THE VESPER PRAYERS.

¶*Then shall follow*

THE OFFERTORY.

¶*Here may be sung if desired*

THE OFFERTORY ANTHEM.

¶*Then shall follow*

THE SCRIPTURE AND THE SERMON.

¶*Then let the minister give*

THE DECLARATION OF PEACE.

Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know, that when he shall appear we shall be like him, for we shall see him as he is; and every man that hath this hope in him purifieth himself, even as He is pure. The Lord hath been mindful of us; he will bless us.

¶*Then let the people rise, and all join in*

THE HYMN OF ASPIRATION

¶*One of the following may be used if desired:*

"Saviour again to thy dear name we raise."
"Lead us, O Father, in the paths of peace."
"Immortal Love, forever full."
"O mother dear, Jerusalem."

¶*Then let the congregation be seated, with bowed heads, while the minister gives*

THE ASCRIPTION.

Now unto the blessed and only Potentate, the King of Kings, and Lord of Lords; who only hath immortality; dwelling in the light which no man can approach unto; whom no man hath seen or can see; unto him be honor and power everlasting. *Amen.*

¶*Then shall follow*

THE BENEDICTION.

The Lord bless you and keep you. The Lord make his face to shine upon you and be gracious unto you. The Lord lift up his countenance upon you and give you peace. *Amen.*

¶*Then let the people tarry for a moment of silent prayer.*

¶*Then may follow the*

ORGAN POSTLUDE.

AN ORDER FOR AN EVENING SERVICE.

THE ORGAN PRELUDE.

¶*The congregation shall rise and join responsively with the minister in*

THE CALL TO WORSHIP.

Minister. He that dwelleth in the secret place of the Most High
Shall abide under the shadow of the Almighty.
People. Abide with us, O Lord, for it is evening,
And the day is far spent.
Minister. Let my prayer be set forth before thee as incense,
And the lifting up of my hands as the evening sacrifice.
People. O come, let us worship and bow down,
Let us kneel before the Lord, our Maker.

¶*Then let the congregation be seated, with bowed heads, while the minister, in his own words, or, if he prefers, using one of the following prayers, leads them in*

THE INVOCATION.

Almighty God, Lord of Peace and Giver of Rest; grant unto us at eventide as well as at noonday the light of thy countenance, that we may see thy truth and our duty, and so behold thy glory, that we may grow into thy likeness. May we feel thee to be near, and know thee to be good, and that thy mercy is from everlasting to everlasting. Lifting our hearts together, may we find thee in our seeking, and with thee all that is best and most abiding. *Amen.*[1]

Or this:

Our Father who art in heaven, in the quiet of this evening hour we have crossed the threshold of eternal things to worship thee who seest in secret. And since the preparations of even the willing heart are not without thee, we pray for the grace of a humble and holy spirit; that for a little while we may be alone with thee, and as thy well-beloved Son went up into the mountains to pray, so we may rise above the haste and press of life, and commune with thee in spirit and in truth. *Amen.*[2]

Or this:

Lord of the evening hour, who hast often met with us at close of day, be our refuge now from the noise of the world and the care of our own spirits. Grant us thy peace. Let not the darkness of our ignorance and folly, of our sorrow and sin, hide us from thee. Speak to each of us the word that we need, and let thy word abide with us until it has wrought thy holy will. Quicken and refresh our hearts, renew and increase our strength, so that we may grow into the like-

[1] John Hunter.
[2] Rev. Charles A. Dinsmore.

ness of thy faithful children, and by our worship at this time be enabled better to serve thee in our daily life, in the spirit of Jesus Christ our Lord. *Amen.*[1]

¶*Then may follow the*

HYMN OF INVOCATION.

¶*Then let the minister read*

THE SCRIPTURE LESSON.

¶*Then may follow*

THE ANTHEM.

¶*Then let the minister lead the people in*

THE PRAYER, *using the following prayer, "At Eventide," or some other prayer at his discretion.*

We beseech thee, Lord, to behold us with favor, folk of many families and nations, gathered together in the peace of this roof, weak men and women, subsisting under the covert of thy patience. Be patient still; suffer us yet a while longer — with our broken purposes of good, with our idle endeavors against evil, suffer us a while longer to endure, and if it may be, help us to do better. Bless to us our extraordinary mercies; if the day come when these must be taken, brace us to play the man under affliction. Be with our friends, be with ourselves. Go with each of us to rest; if any awake, temper to them the dark hours of watching; and when the day returns, return to us, our Sun and comforter, and call us up with morning faces and with morning hearts — eager to labor — eager to be happy if happiness shall be our portion — and if the day be marked for sorrow, strong to endure it. *Amen.*[2]

¶*After the prayer there may be a*

CHOIR RESPONSE.

¶*Then shall follow*

THE OFFERTORY.

¶*An offertory anthem may be sung if desired.*

¶*Then let all the people sing*

THE HYMN OF ASPIRATION.

¶*Then shall follow*

THE SERMON.

¶*After the sermon let all the people sing*

A HYMN OF CONSECRATION.

¶*Then let the minister lead the people in*

[1] Oscar E. Maurer.
[2] R. L. Stevenson.

THE CLOSING PRAYER.

Sustain us through all the day long of this mortal life, until the shadows lengthen, and the evening comes, and the busy world is hushed, and life's fever is over, and our work is done. Then, O Lord, grant us a safe lodging, a holy rest, and peace at last, through Jesus Christ our Lord. *Amen.*

Lighten our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour, Jesus Christ. *Amen.*

¶*Then shall follow*

THE BENEDICTION.

ORGAN POSTLUDE.

AN ORDER FOR THE LAYING OF THE CORNER STONE OF A CHURCH BUILDING.

¶*The people being assembled at the place where the church is to be built, the minister shall read the following sentences:*

Except the Lord build the house, they labor in vain that build it.

The Lord hath chosen thee to build an house for the sanctuary; be strong and do it. Fear not, nor be dismayed; for the Lord God, even my God, is with thee. He will not fail thee, nor forsake thee, until all the work for the service of the house of the Lord be finished.

Therefore, thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone of sure foundation.

According to the grace of God which was given unto me, as a wise master builder I laid a foundation; and another buildeth thereon. But let each man take heed how he buildeth thereon. For other foundation can no man lay than that which is laid, which is Jesus Christ.

Ye are fellow citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief cornerstone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit.

¶*Then may the people sing*

A HYMN. (*One of the following may be used, if desired.*)

"The Church's one Foundation."
"Christ is our Cornerstone."
"Founded on Thee, our only Lord."

¶*Then shall the minister lead the people in*

THE PRAYER.

Almighty God, maker of heaven and earth, who hast put it into the hearts of thy people to erect here a temple of worship to thee, grant unto us thy blessing at this hour, and may this cornerstone, here planted in thy name, be the foundation of a true home for thy children. Bless those whose offerings have helped to build this house. Graciously guard and direct those who labor in erecting it, shielding them from accident and peril. Grant to us all thy heavenly grace, that we may be built up in soul and body into living temples of God, and bring us all into thy glory to be pillars in thine eternal temple, through Jesus Christ our Lord. *Amen.*

¶*Then shall follow the laying of the stone. The box containing the documents and articles to be preserved having been placed in the cavity prepared for it, the stone shall be brought into position, and the minister, assisted by the builders, shall fit it into its place, and then striking the stone three times with the trowel, he shall say:*

In the name of the Father, and of the Son, and of the Holy Spirit, we lay this corner stone of house to be erected here and dedicated to the worship of Almighty God, to the spread of the gospel of Christ, and to the service of humanity. Amen.

¶*Then may be given an Address. After which, if desired, an offering may be made for the Building Fund.*

¶*Then may be sung*

THE HYMN. (*One of the following may be used, if desired.*)

"I love Thy Kingdom, Lord."
"How firm a foundation, ye saints of the Lord."
"Fling out the banner, let it float."

¶*Then may the service be concluded with*

THE BENEDICTION.

AN ORDER FOR THE DEDICATION OF A CHURCH.

ORGAN PRELUDE.

PROCESSIONAL OR INTRODUCTORY HYMN.

¶*One of the following may be used if desired:*

"The Church's one Foundation."
"Glorious things of Thee are spoken."
"Ancient of Days, who sittest throned in glory."
"God of our Fathers, whose almighty hand."

THE CALL TO WORSHIP.

Praise waiteth for thee, O God, in Zion, and unto thee shall the vow be performed.

I was glad when they said unto me, let us go into the house of the Lord.

Enter into his gates with thanksgiving, and into his courts with praise.
For the Lord is good; His mercy is everlasting, and his truth endureth to all generations.

¶*Then let all the congregation join in singing*

THE HYMN OF PRAISE. (*One of the following may be used.*)

"Praise God from whom all blessings flow."
"Praise the Lord, ye heavens adore him."
"O God, our help in ages past."

¶*Then let the congregation be seated with bowed heads while the minister, in his own words, or, if he prefers, using the following prayer, leads them in*

THE INVOCATION.

Almighty God, our heavenly Father, whom the heaven of heavens cannot contain, much less this house which we have built; yet who delightest in the assemblage of thy people in the sanctuary, and has promised to bless them there; look with thy loving favor upon us this day, and accept as thine own this temple of worship which thy children would consecrate to thy service. Cause thy face to shine upon us here, and make this place to all who gather here the very house of God and the gate of heaven; through Jesus Christ, our Lord. *Amen.*

¶*Then shall the minister and all the people unite in*

THE LORD'S PRAYER.

Our Father, who art in heaven, hallowed by thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen.

¶*Then let the congregation stand and with the minister unite in*

THE RESPONSIVE READING (Psalm 24):

The earth is the Lord's and the fullness thereof;
The world, and they that dwell therein.
For He hath founded it upon the seas
And established it upon the floods.
Who shall ascend into the hill of the Lord?
And who shall stand in his holy place?
He that hath clean hands and a pure heart;
Who hath not lifted up his soul unto vanity,
And hath not sworn deceitfully.
He shall receive the blessing from the Lord
And righteousness from the God of his salvation.
This is the company of them that seek Him,
That seek Thy face, O God of Israel.

Lift up your heads, O ye gates,
And be ye lifted up, ye everlasting doors,
And the King of glory shall come in.
Who is the King of Glory?
The Lord strong and mighty. The Lord mighty in battle.
Lift up your heads, O ye gates;
Yea, lift them up, ye everlasting doors,
And the King of glory shall come in.
Who is the King of glory?
The Lord of hosts, he is the King of glory.

¶*Then let all the people sing*

THE GLORIA PATRI.

Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

¶*Then let the congregation, still standing, and led by the minister, unite in the recital of*

THE CREED.

I believe in God, the Father Almighty, maker of heaven and earth.
And in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; the third day he rose from the dead, he ascended into heaven and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.
I believe in the Holy Ghost; the Holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the dead, and the life everlasting. Amen.

¶*Then let the congregation be seated, and the choir may sing*

THE ANTHEM.

¶*The Te Deum Laudamus, Venite, Cantate, or other suitable anthem may be sung.*

¶*Then let the minister read*

THE SCRIPTURE LESSON.

Appropriate selections are, Psalm 47; 1 Chron. 29 : 11–18; 2 Chron. 6 : 18–31, 41, 42; 2 Chron. 5 : 13, 14; 1 Cor. 3 : 9–17; Eph. 2: 19–22; Rev. 21 : 1–5, 22–27.

¶*Then let all the people unite in*

A HYMN OF PRAISE. (*The following are appropriate.*)

"I love thy kingdom, Lord."
"Christ is the corner stone."
"Thou whose unmeasured temple stands."
"Crown Him with many crowns."

¶*Then may follow*

THE SERMON.

¶*Then may follow*

THE OFFERTORY.

¶*Before the people give their thank-offering for the completion of the sanctuary, the minister, or one of the officers of the church, may present a statement of the cost of the building and its equipment.*

¶*After the offertory the minister may lead the people in*

THE SERVICE OF DEDICATION,

¶*The people standing and all joining in the Responses.*

Minister. To the glory of God, our Father, by whose favor we have built this house;
To the honor of Jesus, the Christ, the Son of the living God, our Lord and Saviour;
To the praise of the Holy Spirit, source of light and life;
People. *We dedicate this house.*
Minister. For worship in prayer and song;
For the ministry of the Word;
For the celebration of the Holy Sacraments;
People. *We dedicate this house.*
Minister. For comfort to those who mourn;
For strength to those who are tempted;
For help in right living;
People. *We dedicate this house.*
Minister. For the sanctification of the family;
For the guidance of childhood;
For the salvation of men;
People. *We dedicate this house.*
Minister. For aggression against evil;
For fostering patriotism;
For promoting civic righteousness;
People. *We dedicate this house.*
Minister. For sympathy and fellowship with the needy;
For brotherhood with all men;
For the essential unity of all believers in Jesus Christ;
People. *We dedicate this house.*
Minister. For the building of character;
For the giving of hope and courage to all human hearts;
For the teaching of morality, temperance and justice;
People. *We dedicate this house.*
Minister. For missionary endeavor at home and abroad;
For world-wide evangelism and education, till all the kingdoms of the world become the kingdom of our Lord, and of his Christ;

For the reform of social wrongs, till all human society is transformed into a kingdom of heaven;

People. *We dedicate this house.*

Minister. In grateful remembrance of all who have loved and served this church; with hearts tender for those who have fared forth from the earthly habitations; a free-will offering of thanksgiving and praise;

People. *We dedicate this house.*

Minister and People. *We, now, the people of this church and congregation, compassed about with a great cloud of witnesses, grateful for our heritage, sensible of the sacrifices of the fathers, confessing that apart from us their work cannot be made perfect, do dedicate ourselves anew to the worthy worship of God in this place and to the constant service of God in the Christian service of men.*

¶*Then shall be said, or sung, by the minister and all the people together, one or two verses of*

THE HYMN: "Glorious things of Thee are spoken."

¶*Then shall follow*

THE PRAYER OF DEDICATION.

¶*The minister may use his own form of words, or, if preferred, may re-use one or more of the following.*

¶*If desired, the people may join in the use of the prayers.*

Almighty and Everlasting God, who inhabitest eternity and dwellest not in temples made with hands, yet who dost manifest thyself to thy people in the sanctuary, accept, we pray thee, the offering of this house which we have built to the glory of thy Holy Name. We have set it apart as a temple of worship, where thy praises shall be devoutly sung; where the prayers of thy people shall be made unto thee continually; where thy holy gospel shall be preached; and where the sacraments of thy church shall be observed. May we worship thee here in spirit and in truth; and may the glory of the Lord fill this house. *Amen.*

Heavenly Father, grant us thy presence within these walls, we beseech thee. Unless thou art with us we have built in vain. May thy spirit enable us here to do the work of thy kingdom, in loyal discipleship to thy Son, Jesus Christ, whose we are and whom we serve. Give unto us a quickening faith and sympathy with all that is noble and true. Broaden our vision and our interests, enlarge our hearts, until we shall give ourselves in helpful ministry to all who sin and suffer, all who are weary and heavy laden, all who hope and pray. Deliver us from bitterness and strife, from pride and boasting, from narrowness of creed and selfishness of life, so that all who truly love Christ and desire to follow Him may find a home and a place for service with us. Inspire us with lofty ideals, and help us to learn the great lesson of life from Him who came "not to be ministered

unto, but to minister." Help us here to be colaborers with thee, working with tireless zeal for the triumph of thy kingdom on earth, so that at last the whole wide world shall be none other but the house of God, and the gate of heaven. *Amen.*[1]

Almighty God, Fountain of wisdom, goodness and love, we ask for this church the consecration of thy presence and spirit. May all thy children be ever welcome here. Hither may the little ones love to come, and here may young men and maidens be strengthened for the battle of life. Here may the strong renew their power, and hither may age turn its footsteps to find the peace of God and light at eventide. Here may the poor and needy find friends. Here may the tempted find succor, the sorrowing find comfort, and the bereaved catch the vision of their loved ones in the eternal home. Here may those who doubt have their better hopes confirmed. Here may the careless be awakened to their folly and sin, and be brought to timely repentance. Here may thy faithful people make manifest the church of the living God, the pillar and ground of the truth, and may this house be the place where thine honor dwelleth, and the whole earth be filled with thy glory. *Amen.*[2]

DEDICATION HYMN.

¶*One of the following may be used if desired.*

"A mighty Fortress is our God."
"O Master, let me walk with Thee."
"Faith of our fathers, living still."
"O God, beneath thy guiding hand."
"O where are kings and empires now."
"One holy Church of God appears."

¶*Then let the people be seated with bowed heads, while the minister leads them in*

THE CLOSING PRAYER and

THE BENEDICTION: Now may the God of peace, etc.

ORGAN POSTLUDE.

ORDER OF SERVICE AT THE ORDINATION (OR INSTALLATION) OF A MINISTER.

¶*A council of churches (represented by their pastors and delegates) and invited members having voted its approval of the ordination (or installation) of the minister, the congregation being assembled for the public services or ordination (or installation), the following order may observed):*

ORGAN PRELUDE.

[1] John Doane.
[2] John Hunter.

PROCESSIONAL HYMN.

¶*The following, or any other appropriate hymn, may be used:*

"Holy, holy, holy, Lord God Almighty."
"Come, thou Almighty King."
"The Son of God goes forth to war."
"Rejoice, ye pure in heart."
"Rise up, O men of God."

¶*The ministers and members of the Council may, if desired, enter with the choir, or they may be seated during the organ prelude.*

¶*If the processional is omitted, an appropriate introductory hymn may be sung by the choir and congregation.*

THE MODERATOR'S STATEMENT *shall then be made by the moderator of the Council, as to its inquiry and result.*

THE MINUTES OF THE COUNCIL *may then be presented by the scribe.*

THE PRAYER OF INVOCATION.

¶*The minister may use the following, or his own form of words:*

[1] Almighty God, our Heavenly Father, Fountain of life and light, who didst raise up prophets in ancient times for the guidance of the people, and whose Son, Jesus Christ, didst send abroad into the world, apostles, evangelists, pastors, and teachers, grant us thy blessing in this hour, we beseech thee. Bestow upon thy servant the spirit of thy grace, that he may be a true messenger of thy great love in Jesus Christ. May he, and all faithful ministers of thy gospel, be so filled with prophetic fire and apostolic zeal, that thy church may be greatly blessed, and thy name be glorified; through Jesus Christ our Lord who hath taught us to pray, saying:

¶*Here let all the people unite with the minister —*

Our Father, who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation; but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen.

SCRIPTURE READING.

¶*The following responsive reading may be read by the minister and people (standing): or other appropriate Scripture may be read by the minister alone; such as 2 Tim. 2 : 1–11; 3 : 14–17; 4 : 1–8.*

Praise waiteth for thee, O God, in Zion;
And unto thee shall the vow be performed.
O Thou that hearest prayer, unto thee shall all flesh come.
As for our transgressions, thou wilt forgive them.

[1] John Hunter.

Blessed is the man whom thou dost choose and bring near,
That he may dwell in thy courts:
We shall be satisfied with the goodness of thy house,
The holiness of thy temple.
For the Lord hath chosen Zion,
He hath desired it for his habitation.
This is my resting place forever;
Here will I dwell; for I have desired it,
I will abundantly bless her provision:
I will satisfy her poor with bread.
Her priests also will I clothe with salvation;
And her saints shall shout aloud for joy.
Arise, O Lord, into thy resting place;
Thou, and the ark of thy strength.
Let thy priests be clothed with righteousness,
And let thy saints shout for joy.
Turn again our captivity, O Lord, as the streams in the south.
They that sow in tears shall reap in joy;
He that goeth forth weeping, bearing seed for the sowing
Shall doubtless come home with rejoicing,
Bringing his sheaves with him.

¶*Then may follow*

THE GLORIA PATRI OR AN ANTHEM (by the choir).

¶*One of the following hymns may be used, if desired:*

"Ye servants of God, your Master proclaim."
"Come, O Creator, spirit blest."
"Lord of the living harvest."
"O Zion, haste, thy mission high fulfilling."

¶*Then shall follow*

THE SERMON.

¶*Then shall be offered*

THE ORDAINING (OR INSTALLING) PRAYER.

¶*When the candidate is to be ordained he shall kneel beside the pulpit, and the minister offering the ordaining prayer, the moderator and other ministers shall lay their hands upon his head, after the apostolic example, and solemnly ordain him to the gospel ministry. The following prayers may be used, if desired:*

Almighty and Everlasting God, from whom cometh every good and perfect gift, we give thanks to thee for all thy bounties, and especially for thine unspeakable gift in Jesus Christ whom thou hast sent to be the Saviour of the world. We thank thee that thou who didst speak in the prophets, didst live in thy Son, and that thou hast appointed thy church to be a witness unto him, and to proclaim his glad tidings to all the world. Let thy blessing rest upon thy church, we beseech thee, that it may be indeed the body of

Christ, through which his spirit shines and his work is accomplished. May it make known thy way upon earth, thy saving health among all nations. Heal its divisions, deliver it from blindness and prejudice, fill it with brotherly love, gird it with spiritual power, endue it with a new passion for the service of humanity, that it may show forth the power and beauty of the religion we profess, to the glory of thy holy name. *Amen.*

Almighty and Merciful Father, we thank thee that thou hast sent forth laborers into the fields which are ripe for the harvest. Grant thine abundant grace to all who minister before thee in the sanctuary, and devote themselves to all the varied service of the Christian ministry. Replenish them with the truth of thy word, and the meekness of thy wisdom, and so nourish and preserve them in all simplicity and devoutness of life that they may faithfully serve thee with acceptable sacrifices, ever speaking thy message boldly and in love, and seeking only to do good to men, and to glorify thy name. *Amen.*

O Lord of Light and Truth, who hast given to thy church the ministry of reconciliation whereby thy wandering children may be brought back to thee, to share thy life and receive the blessing of thy salvation, look with thy loving favor, we beseech thee, upon this thy servant whom we do now set apart and ordain to the work of the Christian ministry. [*Here the ministers shall lay their hands upon the head of the candidate.*] Pour down upon him the grace of thy Holy Spirit. Grant to him the knowledge of thy truth, that seeing it clearly and declaring it fearlessly, he may lead men upward into a nobler life. Give to him that wisdom and courage, that sympathy and patience, that hope and trust, which shall empower him to win men and to lead them heavenward. Bless him in the work of training the young and reclaiming the fallen. Help him to cheer the sick, comfort the sorrowing, strengthen the weak, minister to the poor, and lead back to the Father's house those that have gone astray. May he be an example to the flock and a blessing to the community. May the power of his ministry be felt throughout this nation and unto the ends of the earth, as he seeks with his people the triumphs of the cross in all the world. And after a fruitful ministry may he be brought at last, with those whom thou shalt give him, into thine eternal glory; through Jesus Christ, our Lord. *Amen.*

¶*Then let the people sing*

A HYMN.

¶" God of the prophets, bless the prophet's sons," *or any other appropriate hymn may be used.*

THE CHARGE TO THE PASTOR.

¶*This may be omitted in Installation, if desired.*

¶*Then may follow*

THE RIGHT HAND OF FELLOWSHIP.

¶*Then may be given*

THE ADDRESS TO THE PEOPLE.

¶*Then let the people sing*

A HYMN. (*One of the following may be used if desired.*)

"O Master, let me walk with Thee."
"Christ for the world we sing."
"God's trumpet wakes the slumbering world."
"Sing we of the Golden City."
"Fling out the banner, let it float."

¶*Then may follow*

THE CLOSING PRAYER (*by the moderator*).

¶*Then may be given by the pastor*

THE BENEDICTION.

The grace of the Lord Jesus Christ, the love of God and the Communion of the Holy Spirit, be with you all.

ORGAN POSTLUDE.

AN ORDER FOR THE RECEPTION OF MEMBERS INTO THE CHURCH.

¶*The names of those who are to unite with the church having been read, those who are to make confession of their faith shall present themselves before the minister.*

¶*If there are those, also, who are to unite by letter from other churches, they shall be seated conveniently near the pulpit, or if preferred, their names may now be read, and they may stand with the others.*

¶*Then shall the minister say to those who enter the church on confession of their faith:*

What shall I render unto the Lord
For all His benefits toward me?
I will take the cup of salvation
And call upon the name of the Lord.
I will pay my vows unto the Lord,
Now, in the presence of all his people.

Dearly beloved, called of God to be his children through Jesus Christ, we give hearty thanks to him, who has opened your eyes to see and your hearts to receive Jesus as your Saviour and Lord, and has inclined you to present yourselves here to enter into the communion and fellowship of his church.

Having truly repented of your sins, you sincerely devote yourselves to the love, obedience, and service of God; you acknowledge Jesus Christ as your Lord and Master, and confess your purpose to learn of him, to become like him, and to advance his kingdom in the world; you accept his Word as the law of your life, and his Spirit as your comforter and guide; and trusting in his grace to strengthen you, you promise to do what you can to promote the peace, purity, and prosperity of this church, walking with his disciples in love, and glorifying him by a faithful life. Do you so promise?

¶*Then shall each one answer,*

I do.

¶*Then shall baptism be administered to those not previously baptized, and the minister shall say to them:*

From the beginning of the Christian Church those who wished to be numbered with the followers of Christ were baptized on confession of their faith; do you now wish to receive such Christian baptism as a symbol of that inward purity of life which you seek, and sign that you dedicate yourself to the service and glory of God?

¶*Then shall each person who is to be baptized answer,*

I do.

¶*Then shall the minister baptize each of them, saying,*

N——, I baptize thee in [or *into*] the name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶*Then addressing those who were baptized in childhood, the minister shall say:*

You who in childhood were brought into the church on the faith of your parents, to be recognized as the children of God, and dedicated to his service; do you accept and confirm for yourselves that consecration made for you in childhood when you were baptized in the name of the Father, and of the Son, and of the Holy Ghost?

¶*Then shall each of them answer,*

I do.

¶*Then shall the minister say for them:*

The God of all grace, who hath called you into his eternal glory by Jesus Christ, confirm you unto the end, that ye may be blameless in the day of the Lord Jesus Christ.

¶*Then shall the minister say to all:*

And may he so strengthen each one of you, baptized in his name, that hereafter you shall not be ashamed to confess the faith of Christ crucified, but that you may manfully fight under his banner against all evil, and continue Christ's faithful soldier and servant until life's end.

¶*Then shall the minister read the names of those to be received by letter, if the names have not before been read, and they shall stand in the place appointed; and the minister shall say to them:*

Kindred in Christ, who come acknowledging the vows made when first you declared your faith in Christ, we bid you welcome. We greet you as fellow-laborers in his service, and fellow-travelers to his promised rest. Do you now cordially unite yourself with this church of Christ, and accept its covenant of mutual service? Do you promise to pray and work for its upbuilding and its usefulness; to help in sustaining its worship, its activities and its charities; and to live with us in Christian fellowship? Do you so promise?

¶*Then shall each one answer,*

I do.

¶*Then shall the members of the church rise in salutation and welcome, and the minister shall say to all uniting with the church on confession and by letter:*

We then, the members of this church, welcome you with joy into our communion and fellowship. We pledge to you our sympathy, our help, and our prayers that you may evermore increase in the knowledge and love of God. God grant that loving and being loved, serving and being served, blessing and being blessed, we may be prepared while we dwell together on earth for the perfect fellowship of the saints above.

¶*Here may be sung one or more verses of the hymn*

" Blest be the tie that binds,"

while the minister gives to each one the right hand of fellowship, speaking some pastoral word, or a verse of Scripture.

¶*Then shall the minister give a Benediction:*

Now unto Him who is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy; to the only wise God our Saviour, be glory and majesty, dominion and power, world without end, both now and forever. *Amen.*

Or this:

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us; unto Him be the glory in the church by Christ Jesus, through all ages, world without end. *Amen.*

AN ORDER FOR THE BAPTISM OR CONSECRATION OF CHILDREN.

¶*When the children are to be presented for baptism (or consecration), the name of each child in full, with the date of its birth, and the names of both parents, should be given to the minister, in writing, at the time of the service.*

¶*As the parents bring the children forward the choir may chant the following:*

The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children:

To such as keep his covenant, and to those that remember his commandments to do them. Ps. 103 : 17, 18.

¶*Then let the minister read one or more of the following:*

The promise is unto you and to your children, and to all that are afar off, even as many as the Lord your God shall call. Acts 2 : 39.

See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven. Matt. 18 : 10.

It is not the will of your Father in heaven that one of these little ones should perish. Matt. 18 : 14.

And these words, which I command thee this day, shall be upon thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. Deut. 6 : 6, 7.

And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶*Then let the minister say to those who are assembled:*

In this service of consecration we declare our faith in the universal fatherhood of God; we solemnly recognize these children as his children; we publicly name them as belonging to the great family of the heavenly Father; we covenant to nurture them in the knowledge of God and in the spirit of Jesus Christ, dedicating them so far as we may to the service of God and of their fellows, trusting that they may ratify that dedication when they reach years of discretion.

¶*Then shall the minister address those presenting their children as follows:*

Dearly beloved, in presenting these children [*or* this child] for baptism [*or* consecration] you confess your faith in the universal fatherhood of Him who said, "All souls are mine," and in the tender care and redeeming love of Him who took little children in his arms and blessed them, saying, "Of such is the kingdom of heaven." You bring them acknowledging that they are the gifts of God, and desiring that they may be dedicated to the Christian life.

You promise to teach them that they are God's children, that they owe to him the love of their hearts and the service of their lives; and that the beginning of wisdom is to trust him and obey him. You promise to teach

them the way of goodness and of truth; that they may learn to hate evil and love righteousness, and may know the Father as he is revealed in Christ Jesus through obedience and love. And you promise to-day that not only by the teaching of your lips but by the holy influence of faithful lives you will seek to reveal to them that grace which is able to save us from our sins, to strengthen us in our labors, to comfort us in our sorrows, and to bring us home to God. Do you so promise?

Answer. I do.

¶*Then the minister shall say:*

The God of all grace, who hath called you unto his eternal glory by Jesus Christ, fulfill every need of yours according to his riches and glory in Christ Jesus, confirming you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. *Amen.*

¶*Then the minister may take the child in his arms, if convenient, and shall say to the parents:*

Name this child.

¶*Then, naming it after them, the minister shall say:*

N——, I baptize thee in [*or* into] the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶*In the consecration of children, the minister shall say:*

N——, I consecrate thee to the Christian life, to the worship of God, and to the service of thy fellowmen; in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶*Then let the minister offer prayer, using his own words, or the following:*

Almighty God, our heavenly Father, the protector of all the weak, keep, guard, and bless this child [*or* these children] evermore. May *he* be a bringer of joy to the home and to the world into which *he* has been born. As *he* grows in years may *he* also grow in strength and beauty of character; and being led in the ways of divine wisdom, stand ever among thy good and faithful servants who rejoice to do thy will.

Endue those into whose care thou hast committed *this child* with a wise, loving, devout, and faithful spirit. Help them to make their home the scene of the highest affections, the noblest discipline, and the purest religion.[1]

As we gladly welcome *this child* into the congregation of Christ's flock, to be under our special care, may we help *him* so that *he* shall never be ashamed to confess the faith of Christ crucified, but shall fight loyally under His banner against all evil, and continue Christ's faithful soldier and servant unto the end. Amen.[2]

THE BENEDICTION.

The Lord bless you and keep you. The Lord make his face to shine

[1] John Hunter's Devotional Services.
[2] Common Prayer.

upon you, and be gracious unto you. The Lord lift up his countenance upon you, and give you peace.

¶*While the parents and children are retiring, an appropriate hymn or chant may be sung.*

AN ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER.

¶*On the day appointed for the Communion, the deacons having charge of the Lord's table shall see that it is arranged in order.*

¶*The minister and deacons shall assemble and be seated in the place appointed.*

¶*An appropriate hymn may be sung. (When the ordinance follows another service, this may be the closing hymn of that previous service.)*

¶*The minister may then read one or more of the following sentences:*

Hear what comfortable words our Saviour Christ saith unto all who truly turn to him:

Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.

Blessed are they which do hunger and thirst after righteousness, for they shall be filled.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

If ye, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things unto them that ask him.

Even as the Father hath loved me, I also have loved you: abide ye in my love.

Whosoever will be chief among you let him be your servant; even as the Son of Man came not to be ministered unto but to minister, and to give his life a ransom for many.

¶*Then shall be given the invitation of the minister to the people.*

Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; draw near with reverence, faith and thanksgiving and take the Supper of the Lord to your comfort.

Come to this sacred table, not because you must but because you may; come to testify not that you are righteous but that you sincerely love our Lord Jesus Christ and desire to be his true disciples; come, not because you are strong but because you are weak; not because you have any claim on heaven's rewards, but because in your frailty and sin you stand in constant

need of heaven's mercy and help; come, not to express an opinion, but to seek a Presence and pray for a Spirit.

And now that the Supper of the Lord is spread before you, lift up your minds and hearts above all selfish fears and cares. Let this bread and this wine be to you the witnesses and signs of the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit. Before the throne of the heavenly Father and the cross of the Redeemer make your humble confession of sin, consecrate your lives to the Christian obedience and service, and pray for strength to do and to bear the holy and blessed will of God.[1]

¶*Then let the minister lead in prayer, using the Communion Collect:*

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name; through Christ our Lord. *Amen.*[2]

¶*The minister may then offer a prayer of confession, intercession and thanksgiving, using his own words, or the following:*

Most holy and most merciful God, our heavenly Father, led by Jesus Christ we draw near unto thee. We would remember Christ, remember that he has eaten with us the bread and drunk the cup of our life, that he had communion with us in our joy and sorrow, and tasted what it is for a man to die. We would remember the gracious beauty of his life, his obedience unto death, the charity of his cross, and his victory over the world's sin and sorrow. We would remember all that we owe to him, — our greater nearness to thee and to one another, our knowledge of thy fatherhood, and of our human brotherhood; our new and more abounding life; our deeper and more peaceful sense of immortality. Impress and quicken our hearts with the memory of our Master and Saviour, till we learn to feel it to be no task to serve him, no hardship to follow him in his obedience, and no burden to carry his cross.

We confess with shame that we often forget our Lord. We forget him in our fear and anxiety, in our distrust and doubt of thee, our heavenly Father. We forget him in our indolence and weariness in thy service, in our unforgivingness and uncharitableness of disposition, in our selfishness and worldliness. Forgive, O God, our forgetfulness. Help us so to enter into the spirit of this service that we may go out into the world better prepared to remember Christ amid the care and strife and sorrow of our common days; that thus coming to thee, in hunger and thirst after righteousness, we may eat of thy living bread and be filled with the spirit of Jesus Christ, and evermore dwell in him and he in us.

We remember in this sacred hour of Communion the whole family of man, all our brethren everywhere. We remember with affection our friends, and with charity our enemies. We pray thee to comfort the sad, to strengthen the weak, to refresh the weary, to protect the innocent, to

[1] Devotional Services. Rev. John Hunter, D.D.
[2] Book of Common Prayer.

reward the faithful, to save the lost, and to reconcile all hearts and lives to thee. *Amen.*

¶*Then the minister shall repeat the Scripture words of institution:*

Our Lord Jesus, the same night in which he was betrayed, took bread:

And when he had given thanks, he brake it, and said, "Take, eat; this is my body, which is broken for you; this do in remembrance of me."

After the same manner also he took the cup, when he had supped, saying, "This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me."

As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come.

¶*The minister shall then take the bread and break it in view of the people, saying:*

Our Lord Jesus Christ, on the same night in which he was betrayed, having taken bread, and blessed and broken it, gave it to his disciples: so I ministering in his name, give this bread unto you. Take and eat this in remembrance that Christ died for you, and feed on him in your hearts by faith with thanksgiving.

¶*After the minister, the people, and the deacons have partaken of the bread, the minister shall take the cup and say:*

Our Saviour also took the cup, and gave it to his disciples; so I, ministering in his name, give to you this cup. Drink this in remembrance that Christ's blood was shed for you, and be thankful.

¶*After the minister, the people, and the deacons have partaken of the cup, the minister shall say:*

¶*Let us pray.*

Almighty and most merciful God, who hast called us to sit together in heavenly places at this feast of thy love, we give thanks to thee for thy great goodness vouchsafed to us in this sacred Communion. Grant, we beseech thee, that we may so partake of the very life of Christ, that he may live again in us. May we be changed into his likeness, that at last he may present us faultless before the presence of his glory with exceeding joy. *Amen.*

¶*Then may be taken an offering for the poor.*

¶*During the distribution of the bread and wine and the receiving of the offering, the organ may be played very softly.*

¶*Then shall the minister say:*

And when they had sung an hymn, they went out unto the Mount of Olives.

¶*Then may follow*

THE HYMN OF COMMUNION.

¶*Then while the people sit with bowed heads the minister shall give*

THE BENEDICTION:

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

Or:

Now the God of Peace that brought again from the dead our Lord Jesus, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight; through Jesus Christ; to whom be glory forever and ever. *Amen.*

¶*After the Benediction the communicants may remain in silent prayer for a moment.*

AN ORDER FOR A MARRIAGE SERVICE.

¶*Before the marriage ceremony the minister shall ascertain whether those wishing to be married have fulfilled the requirements of the law of the state, by procuring a license, or otherwise; and he shall assure himself by careful inquiry that no legal or moral impediment exists why they may not lawfully be joined together in matrimony.*

¶*The persons to be married having presented themselves before the minister, the man standing at the right hand of the woman, the minister shall say:*

Dearly beloved, we are gathered together here in the sight of God, and in the presence of this company, to join together this man and this woman in holy matrimony; which is instituted of God, blessed by our Lord Jesus Christ, and commended by Saint Paul to be honorable among all men; and therefore is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God.

Into this holy estate these two persons present come now to be joined. If any man can show just cause why they may not lawfully be joined together, let him now speak, or else hereafter forever hold his peace.

¶*If no impediment to the marriage appear, then the minister shall say to the man,*

M——, wilt thou have this woman to be thy wedded wife, to live together after God's ordinance in the holy estate of matrimony? Wilt thou love her, comfort her, honor and keep her in sickness and in health; and, forsaking all others, keep thee only unto her, so long as ye both shall live?

¶*The man shall answer*

I will.

¶*Then shall the minister say to the woman:*

N——, wilt thou have this man to be thy wedded husband, to live together after God's ordinance in the holy estate of matrimony? Wilt thou love him, and comfort him, honor and keep him in sickness and in health, and forsaking all others keep thee only unto him, so long as ye both shall live?

¶*The woman shall answer*

I will.

¶*Then shall the minister say:*

Who giveth this woman to be married to this man?

¶*Then the minister, receiving the woman at her father's or friend's hands, shall cause the man with his right hand to take the woman by her right hand, and to say after him as follows:*

I, M——, take thee, N——, to be my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance, and hereto I plight thee my troth.

¶*Then shall they loose their hands, and the woman with her right hand, taking the man by his right hand, shall likewise say after the minister,*

I, N——, take thee, M——, to be my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

¶*Then shall they again loose their hands; and the man shall give unto the woman a ring. And the minister taking the ring shall deliver it to the man to place it upon the third finger of the woman's left hand. And the man, holding the ring there, shall say after the minister,*

With this ring I thee wed, and with all my worldly goods I thee endow; in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

This ring I give thee, in token and pledge of our constant faith and abiding love.[1]

¶*Then the man shall leave the ring upon the third finger of the woman's left hand, and the minister shall offer prayer, using his own words, or if he prefers, one of the following:*

O eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life, send thy blessing upon these thy servants, this man and this woman, whom we bless in thy name; that, as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made (whereof this ring given and received is a token and pledge), and may ever remain in perfect love and peace together, and live according to thy laws; through Jesus Christ our Lord. *Amen.*

[1] Book of Common Worship. Van Dyke.

Or this:

Spirit of Love, who of thine own self hast brought these lives together, sanctify and bless, we beseech thee, that which we do this day in thy name. Teach them that only they themselves can marry themselves each to the other; that only through their love and patience, their mutual helpfulness and upbuilding, their perfect sympathy in mind and heart shall they ever become one. Grant unto them grace to perform with pure and steadfast affection the vows which they have taken in this glad hour of love's fulfillment. Let the joy of this day grow richer and sweeter as the years pour their experiences into these lives. When the skies are overcast, may they turn to thee for comfort and for guidance; and when the sunlight of peace is shining around about them, may the radiance of thy presence and thy great good tidings in Christ Jesus add brightness and beauty to the day. So loving and being loved, serving and being served, blessing and being blessed, may they walk the path which leads to the heights of life, that heaven which begins here and ends nowhere; through the grace and the power and the truth of Christ Jesus, who taught us to say when we pray:

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen.

¶*Then shall the minister join their right hands together and say:*

Those whom God hath joined together let no man put asunder.

¶*Then shall the minister say unto the company:*

Forasmuch as M—— and N—— have consented together in holy wedlock, and have witnessed the same before God and this company, and have thereto given and pledged their troth, each to the other, and have declared the same by giving and receiving a ring and by joining hands, I pronounce that they are husband and wife, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶*Then the minister may add this*

BENEDICTION:

God the Father, God the Son, God the Holy Spirit, bless, preserve and keep you; the Lord mercifully with his favor look upon you, and fill you with all spiritual benediction and grace; that ye may so live together in this life that in the world to come ye may have life everlasting. *Amen.*

REPORT OF THE COMMISSION OF NINETEEN.

PREFATORY STATEMENT.

The Commission of Nineteen on Polity was created by the National Council at Boston in October, 1910, and grew out of certain recommendations of a Committee of Twenty-Five which had been sitting during the sessions of the Council. The portion of the report of the Committee of Twenty-Five which applied to the appointment of this Commission is as follows:

"*Resolved*, That the Council appoint a Commission of Nineteen on Polity, empowered to fill its own vacancies, to give consideration to the questions referred to it by this Council, to formulate a consistent and practicable scheme of administration, and to submit to the next Council a constitution and by-laws which embody their judgment, and that this resolution serve as the notification required by the constitution for such amendments."

"*Resolved*, That the Council hereby declares in favor of the enlarged conception of the secretaryship, laying upon that office added advisory and administrative service; and the Commission of Nineteen is hereby authorized to select and nominate a general secretary to the Provisional Committee."

"*Resolved*, That the Provisional Committee be authorized to provide for the expense of the meetings of this commission and for the expense of the secretaryship as herein outlined."

"*Resolved*, That the questions of more frequent sessions of the Council, the payment of expenses of delegates, and an equal representation of ministers and laymen, and any other questions pertaining to the work of the Commission, be referred to the Commission of Nineteen on Polity."

The following were appointed members of the Commission on Polity: President Frank K. Sanders, D.D., chairman, Kansas; Rev. William E. Barton, D.D., secretary, Illinois; Rev. Nehemiah Boynton, D.D., New York; President Charles S. Nash, D.D., California; Professor Williston Walker, D.D.,

Connecticut; Mr. William W. Mills, Ohio; Rev. Henry A. Stimson, D.D., New York; Rev. Oliver Huckel, D.D., Maryland; Dr. Lucien C. Warner, LL.D., New York; Rev. Charles S. Mills, D.D., then of Missouri, now of New Jersey; Rev. Rockwell H. Potter, D.D., Connecticut; Hon. John M. Whitehead, Wisconsin; Mr. Frank Kimball, Illinois; Hon. Henry M. Beardsley, Missouri; Rev. Henry H. Kelsey, D.D., Ohio; President Edward D. Eaton, D.D., Wisconsin; Hon. Samuel B. Capen, LL.D., Massachusetts; Hon. Arthur H. Wellman, Massachusetts; Rev. Raymond Calkins, D.D., then of Maine, now of Massachusetts.

The Commission elected its chairman and secretary and chose the following standing committees of the Commission:

On Constitution, Messrs. Barton, Eaton, and Whitehead.

On the Relation of the Council to the Societies, Messrs. Walker, Capen, Calkins, Potter, Wellman, and Warner.

On the Secretaryship, Messrs. Nash, Kelsey, and Walker.

On Finance, Messrs. Kimball, Boynton, Warner, Beardsley, and W. W. Mills.

On Publicity, the Chairman and Secretary of the Commission, and Messrs. C. S. Mills, Beardsley, and Calkins.

The Commission organized immediately on its appointment. It held a meeting in Boston on Tuesday, October 18, 1910. It held its second meeting in Chicago, December 13–15, 1910, every one of the nineteen members being present. A third meeting was held in Cleveland on May 2–4, 1911, sixteen members being present, one being absent in Europe, one detained by pressing denominational business, and the other by serious illness in his home. A fourth meeting was held in Chicago on October 13 and 14, 1911, fifteen members being present. An informal meeting was held at Portland, Me., in October, 1912, in connection with the meeting of the American Board. The fifth formal meeting was held in Detroit, on January 28–29, fifteen members being present. Two were detained by imperative engagements, one was seriously ill, and one was out of the country. The final meeting was held in Kansas City, Mo., October 21–25, 1913. Seventeen members attended this meeting, one being detained, and one being in India. The Commission convened twenty-four hours before the opening of the Council, held five open and eight executive sessions, and

may indeed almost be said to have been in continuous session from the time of its arrival in Kansas City upon Tuesday morning until the adoption of its report on Saturday afternoon.

Throughout the three years of its service it was in correspondence with churches, associations, and conferences, receiving more than one thousand letters, all of which were carefully considered. Through its committees it held important conferences with missionary societies and other organizations. Its tentative conclusions were never published until the Commission had fully agreed upon them, but when such agreement had been reached, it gave immediate publication to its findings, with the broadest possible invitation to criticism.

Certain fundamental demands of the churches for their work through the Council had become evident by the time of the publication of the Commission's first tentative report in January, 1911, and these have been adhered to throughout; but no pride which it might have felt in its own consistency has restrained the Commission from any change which it came to believe the churches were demanding. Hence the report has been modified repeatedly, and the Commission gratefully acknowledges the value of the criticism it has received. It is hardly too much to say that the report as finally adopted was the product of a thousand suggestions, as well as of the untiring industry of the Commission. The changes made grew less and less vital as the work proceeded, concerning at the beginning broad questions of policy and later, in general, matters of detail. Several such minor changes, the result of conference in the open hearings of the Commission, were made as late as midnight of the day preceding the final vote.

The test votes of the Council leading to the final adoption of the report and of the constitution were notable alike for what they manifested of individual loyalty to conscience and a wonderful and vital unity that binds us together as a denomination. May we not all believe that we have been guided by a higher wisdom than that of the Commission or the Council, and that we have new reason to declare, as in the adoption of this constitution we have declared, our dependence on the Spirit of God, to lead the Council and the Church in days to come.

This prefatory statement is no part of our adopted report, but is herewith printed at the request of the Commission and by permission of the Council, for purposes of information.

Frank K. Sanders,
Chairman of the Commission.
William E. Barton,
Secretary of the Commission.

REPORT.

To the Delegates to the National Council:

The report, though essentially a unit, may be divided for convenience of discussion into three sections: those on the constitution, the missionary societies, and the secretaryship. The discussion of the report in the Council might, if desired, be thus divided, though the various sections of the report are so intimately related that one is bound up in the other. A couple of illustrations may make this connection more evident. It is proposed, for instance, that the Council meet biennially and that the membership of the Council become voting members in all the societies, home and foreign. The societies will continue to meet annually. It is evident that the effective representation of the churches in the societies, through the Council, is closely bound up with the increased permanence of the membership of the Council, as recommended in the section on the constitution. Should the Council remain a body meeting for a few days only, and then dissolving its membership, there would be no effective representation of the churches through the Council in those meetings of the societies held in the years in which the Council did not itself meet.

In a similar way, the question of the further incorporation of the Council is closely bound up with its relation to the societies. Many in our churches would be glad to see the Council incorporated directly, instead of through a body of trustees, as is now the case — an arrangement approved by the Council at its last session in Boston in 1910. But to a considerable number of those associated with the management of our societies, including lawyers of eminent repute, it has seemed legally injudicious that a corporation, such as each of the societies now

is, should be submitted to another legally incorporated body. They have no insuperable objection to making the membership of the National Council the majority voting membership of each of the societies, and thus linking the societies intimately with the churches, but they see reason to fear legal complications should the Council as such become a fully incorporated body. The Commission, therefore, recommends no further incorporation of the Council than at present. These examples may show the close connection between the various sections of the report.

The Constitution.

The first report of the Committee on Constitution as made to the Commission of Nineteen on Polity at its meeting in Chicago in December, 1910, was discussed, amended, and approved for distribution among the churches. Ten thousand copies were printed and copies were sent to every Congregational minister and to the official boards of all our benevolent societies, and to all who applied, the entire edition being thus exhausted, a few copies only being held in reserve.

The fullest possible discussion was invited, and letters and resolutions numbering more than a thousand were received and given careful attention. The Commission is grateful for all expressions, both favorable and adverse, which have assisted it in learning the will of the churches.

Important modifications were made, and a revised report was submitted to the Commission at its meeting at Detroit in January, 1913. After the adjournment of this meeting, certain adjustments remained to be made, and these have involved important conferences and extended correspondence.

This section of the report is, in its general provisions, unchanged from the report originally sent to the churches by the Commission for their consideration and suggestion. It has, however, been carefully rewritten, in view of suggestions received, and in some few points modified. It provides, as in the original report, for biennial sessions of the Council and for the election of the members of the Council in such a way that ultimately each representative of the churches shall serve for two successive councils, and a greater permanency for the Council be thus secured. The desirability of such increased

permanency in relation to the missionary societies has already been indicated. The provision for a more permanent nominating committee, with the possibility of a more careful consideration of nominations, has been retained. On the other hand, it has seemed best to the Commission that the present basis of representation in the Council should be preserved, lest the Council should grow unwieldy in numbers, and that the moderator should be chosen by the Council at which he is to serve, and not by its predecessor. Undoubtedly he could make more careful preparation for his important duties were he thus earlier chosen, but the Commission, on the whole, deems it unwise to depart from the usual custom that a deliberative body shall choose its own presiding officer.

The Societies.

In regard to the societies, as has already been indicated in the denominational press, the report now submitted departs radically from that originally laid before the churches. The former proposition that a "Home Board of Missions" be created has aroused much criticism and has been abandoned. Instead, the Commission recommends that the National Council, as such, shall become the majority of the voting membership of each of the societies, home and foreign. Each society shall also have the right to choose, in addition to the membership of the National Council, a certain number of corporate members-at-large, so that the support of special friends and benefactors of its work may be retained. Furthermore, the work of all the societies shall be placed under the advisory supervision of a "Commission on Missions" chosen by the National Council, a minority being nominated by the societies themselves. By these recommendations all the missionary societies will be brought into direct and similar relations with the churches through the National Council, and will be under the supervision of a single commission of that Council. That commission can also serve, if the Council so orders, as the Apportionment Commission.

The Secretaryship.

The aim of the Commission of Nineteen regarding the secretaryship has been that of increasing its helpfulness. Its

conception of the office is that of brotherly coöperation and acquaintance with the common problems of denominational life among us. While the purpose of the Commission regarding the secretaryship has not changed, there has evidently been misunderstanding, in some of our churches, as to just what it is that the Commission has in mind regarding this office, and this section of the report has been rewritten in the interest of greater definiteness and the avoidance of possible misapprehension.

At its meeting in Boston in October, 1910, the Council adopted resolutions "in favor of the enlarged conception of the secretaryship, laying upon that office added advisory and administrative service," and authorized the Commission of Nineteen "to select and nominate a general secretary to the Provisional Committee." In discharge of this duty the Commission has given continuous attention to the secretaryship. A report was made to the churches setting forth at some length the Commission's conception of the expanded office and its chief duties. This report called out considerable discussion, which has received the earnest consideration of the Commission. The Commission is confident that the sentiment of our churches and ministers is in favor of some enlargement of the duties of the secretary, and it is in entire accord with the general desire that the office, as expanded, be so defined and its service so regulated as to cause no impairment of our local autonomy.

The enlargement of the duties of the secretary now proposed is the direct consequence of the enlargement of the duties of the Council whose representative he is. Its aim is to secure the more effective performance of the tasks to which the Council has set itself in its endeavors to achieve a "more efficient Congregationalism." The present duties of the secretary must, of course, be maintained in their existing high state of efficiency. In three specific directions, however, the Commission believes that the service of the secretary in carrying on the work of the Council may be wisely enlarged.

First, as Secretary of the Commission on Missions, he would serve it and through it the churches in the two great tasks immediately confronting them: (1) the work of coördinating and readjusting our missionary activities; and (2) the more efficient financing of those activities, through the Apportionment Plan and other plans which may be devised.

Second, as one widely acquainted with the interests of the churches, the secretary would be in a position, when invited, to give helpful advice in their problems and to make suggestions looking toward their greater efficiency. In the judgment of the Commission, no larger service can be rendered by the Council in our portion of the kingdom of God than that of assisting local churches towards a more vigorous and effective life. In this work, as far as permitted by the churches themselves, the secretary would be the representative of the Council. This service — the extent of which can only be determined by experiment — may ultimately demand appointment, by the National Council, of a committee, selected from those expert in various departments of church activities, with whose members the secretary could advise as to the problems in which their judgment could be of aid, and in which his counsel could, therefore, have the added weight that comes from united consideration.

Third, to enlarge his acquaintance with the churches and their needs, the secretary should, as far as possible, respond to invitations to be present at state conferences and other gatherings of the churches. Like the moderator, he may also represent the Congregational churches in interdenominational relations — a matter of increasing importance in these days when co-operation between Christians of various names is constantly coming into greater recognition.

The Enacting Resolutions.

In accordance with notice given at the meeting of the National Council in Boston, October, 1910, the Commission of Nineteen on Polity presented to the National Council in session at Kansas City, Mo., on Saturday, October 25, 1913, the following resolutions, which were adopted with but one dissenting vote:

"*Resolved*, That the Constitution and By-Laws contained in the report submitted by the Commission of Nineteen be adopted, the same to go into effect at once, except in the particulars hereinafter specified:

"1. All committees and officers of the Council now existing shall continue until the close of the meeting, and until their successors under this Constitution are appointed.

"2. The Executive Committee and the Commission on

Missions shall be nominated for election by the present Nominating Committee.

"3. The Commission on Missions shall be constituted when the members are nominated and elected; and it is empowered to receive the nomination and elect to membership a representative of any of the authorized missionary societies which have not made nominations of a representative in time for election by this Council.

"4. The moderator shall nominate for election the new nominating committee of nine members to serve from the close of this meeting.

"5. The Constitution and By-Laws heretofore in force are superseded."

Frank K. Sanders, *Chairman.*	Frank Kimball.
William E. Barton, *Secretary.*	Charles S. Mills.
Henry M. Beardsley.	William W. Mills.
Nehemiah Boynton.	Charles S. Nash.
Raymond Calkins.	Rockwell H. Potter.
Samuel B. Capen.	Henry A. Stimson.
Edward D. Eaton.	Williston Walker.
Oliver Huckel.	Lucien C. Warner.
Henry H. Kelsey.	Arthur H. Wellman.
	John M. Whitehead.

CONSTITUTION.

The Congregational Churches of the United States, by delegates in National Council assembled, reserving all the rights and cherished memories belonging to this organization under its former constitution, and declaring the steadfast allegiance of the churches composing the Council to the faith which our fathers confessed, which from age to age has found its expression in the historic creeds of the Church universal and of this communion, and affirming our loyalty to the basic principles of our representative democracy, hereby set forth the things most surely believed among us concerning faith, polity, and fellowship:

Faith.

We believe in God the Father, infinite in wisdom, goodness, and love; and in Jesus Christ, his Son, our Lord and Saviour,

who for us and our salvation lived and died and rose again and liveth evermore; and in the Holy Spirit, who taketh of the things of Christ and revealeth them to us, renewing, comforting, and inspiring the souls of men. We are united in striving to know the will of God as taught in the Holy Scriptures, and in our purpose to walk in the ways of the Lord, made known or to be made known to us. We hold it to be the mission of the Church of Christ to proclaim the gospel to all mankind, exalting the worship of the one true God, and laboring for the progress of knowledge, the promotion of justice, the reign of peace, and the realization of human brotherhood. Depending, as did our fathers, upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the transformation of the world into the kingdom of God; and we look with faith for the triumph of righteousness and the life everlasting.

Polity.

We believe in the freedom and responsibility of the individual soul, and the right of private judgment. We hold to the autonomy of the local church and its independence of all ecclesiastical control. We cherish the fellowship of the churches, united in district, state, and national bodies, for counsel and coöperation in matters of common concern.

The Wider Fellowship.

While affirming the liberty of our churches, and the validity of our ministry, we hold to the unity and catholicity of the Church of Christ, and will unite with all its branches in hearty coöperation; and will earnestly seek, so far as in us lies, that the prayer of our Lord for his disciples may be answered, that they all may be one.

United in support of these principles, the Congregational Churches in National Council assembled agree in the adoption of the following Constitution:

Article I. — Name.

The name of this body is the National Council of the Congregational Churches of the United States.

Article II. — Purpose.

The purpose of the National Council is to foster and express the substantial unity of the Congregational churches in faith, polity, and work; to consult upon and devise measures and maintain agencies for the promotion of their common interests; to coöperate with any corporation or body under control of or affiliated with the Congregational churches, or any of them; and to do and to promote the work of the Congregational churches of the United States in their national, international, and interdenominational relations.

Article III. — Members.

1. *Delegates.* (*a*) The churches in each District Association shall be represented by one delegate. Each association having more than ten churches shall be entitled to elect one additional delegate for each additional ten churches or major fraction thereof. The churches in each State Conference shall be represented by one delegate. Each conference having churches whose aggregate membership is more than ten thousand shall be entitled to elect one additional delegate for each additional ten thousand members or major fraction thereof. States having associations but no conference, or vice versa, shall be entitled to their full representation.

(*b*) Delegates shall be divided, as nearly equally as practicable, between ministers and laymen.

(*c*) The Secretary and the Treasurer shall be members, *ex officiis*, of the Council.

(*d*) Any delegate who shall remove from the bounds of the conference or association by which he has been elected to the Council shall be deemed by the fact of that removal to have resigned his membership in the Council, and the Conference or Association may proceed to fill the unexpired term by election.

2. *Honorary Members.* Former moderators and assistant moderators of the Council, ministers serving the churches entertaining the Council, persons selected as preachers or to prepare papers, or to serve upon committees or commissions chosen by the Council, missionaries present who are in the service of the American Board of Commissioners for Foreign Missions and have been not less than seven years in that service,

together with one delegate each from such theological seminaries and colleges as are recognized by the Council, may be enrolled as honorary members and shall be entitled to all privileges of members in the meeting of the Council except those of voting and initiation of business.

3. *Corresponding Members.* The Council shall not increase its own voting membership, but members of other denominations, present by invitation or representing their denominations, representatives of Congregational bodies in other lands, and other persons present who represent important interests, or have rendered distinguished services, may, by vote, be made corresponding members, and entitled to the courtesy of the floor.

4. *Vacancies and Alternates.* Each state or district organization may provide in its own way for filling vacancies in its delegation. In the absence of any special rule on the part of such state or district body, the Council will recognize the right of the delegates present to fill vacancies in their own delegation.

An alternate or substitute enrolled as a member of the Council and certified to the societies for membership therein shall be thereafter deemed a member instead of the primary delegate for the term for which that delegate was elected.

5. *Terms of Membership.* At its stated meeting in 1915, the National Council will divide all delegates, unless they shall have been so divided by the bodies electing them, into two classes, to serve respectively for two and four years. Thereafter the term of delegates shall be four years.

The term of a member shall begin at the opening of the next stated meeting of the Council after his election, and shall expire with the opening of the second stated meeting of the Council thereafter. He shall be a member of any intervening special meeting of the Council.

Article IV. — Meetings.

1. *Stated Meetings.* The churches shall meet in National Council once in two years, the time and place of meeting to be announced at least six months previous to the meeting.

2. *Special Meetings.* The National Council shall convene in special meeting whenever any seven of the general state organizations so request.

3. *Quorum.* Delegates present from a majority of the states entitled to representation in the Council shall constitute a quorum.

Article V. — By-Laws.

The Council may make and alter By-Laws at any stated meeting by a two-thirds vote of members present and voting; provided, that no new By-Law shall be enacted and no By-Law altered or repealed on the day on which the change is proposed.

Article VI. — Amendments.

This Constitution shall not be altered or amended, except at a stated meeting, and by a two-thirds vote of those present and voting, notice thereof having been given at a previous stated meeting, or the proposed alteration having been requested by some general state organization of churches entitled to representation in the Council, and published with the notification of the meeting.

BY-LAWS.

I. — The Call of a Meeting of the Council.

1. The call for any meeting shall be issued by the Executive Committee and signed by their chairman and by the Secretary of the Council. It shall contain a list of topics proposed for consideration at the meeting. The Secretary shall seasonably furnish blank credentials and other needful papers to the scribes of the several district and state organizations of the churches entitled to representation in the Council.

2. The meetings shall ordinarily be held in the latter part of October.

II. — The Formation of the Roll.

Immediately after the call to order the Secretary shall collect the credentials of delegates present, and these persons shall be *prima facie* the voting membership for purposes of immediate organization. Contested delegations shall not delay the permanent organization, but shall be referred to the Committee on Credentials, all contested delegations refraining from voting until their contest is settled.

III. — The Moderator.

1. At each stated meeting of the Council there shall be chosen from among the members of the Council, a Moderator and a first and a second Assistant Moderator, who shall hold office for two years and until their successors are elected and qualified.

2. The Moderator immediately after his election shall take the chair, and after prayer shall at once proceed to complete the organization of the Council.

3. The representative function of the Moderator shall be that of visiting and addressing churches and associations upon their invitations, and of representing the Council and the Congregational churches in the wider relations of Christian fellowship, so far as he may be able and disposed. It is understood that all his acts and utterances shall be devoid of authority and that for them shall be claimed and to them given only such weight and force as inhere in the reason of them.

4. The Moderator shall preside at the opening of the stated meeting of the Council following that at which he is elected, and may deliver an address on a subject of his own selection.

IV. — The Secretary.

The Secretary shall keep the records and conduct the correspondence of the Council and of the Executive Committee. He shall edit the Year-Book and other publications, and shall send out notices of all meetings of the Council and of its Executive Committee. He shall aid the committees and commissions of the Council and shall be secretary of the Commission on Missions. He shall be available for advice and help in matters of polity and constructive organization, and render to the churches such services as shall be appropriate to his office. He may, like the Moderator, represent the Council and the churches in interdenominational relations. For his aid one or more assistants shall be chosen at each meeting of the Council to serve during such meeting.

V. — The Treasurer.

The Treasurer shall receive and hold all income contributed or raised to meet the expenses of the Council, shall disburse

the same on the orders of the Executive Committee, and shall give bond in such sum as the Executive Committee shall from time to time determine.

VI. — Term of Office.

The term of office of the Secretary, Treasurer, and of any other officer not otherwise provided for shall begin at the close of the meeting at which they are chosen, and continue until the close of the next stated meeting, and until their successors are elected and qualified.

VII. — Committees.

As soon as practicable after taking the chair, the Moderator shall cause to be read to the Council the names proposed by the Nominating Committee for a Business Committee and a Committee on Credentials. These names shall be chosen so as to secure representation to different parts of the country, and the names shall be published in the denominational papers at least one month before the meeting of the Council, and printed with the call of the meeting. The Council may approve these nominations or change them in whole or in part.

1. *The Committee on Credentials.* The Committee on Credentials shall prepare and report as early as practicable a roll of members. Of this committee the Secretary shall be a member.

2. *The Business Committee.* The Business Committee shall consist of not less than nine members. It shall prepare a docket for the use of the Council, and subject to its approval. All business to be proposed to the Council shall first be presented to this committee, but the Council may at its pleasure consider any item of business for which such provision has been refused by the committee.

3. *The Nominating Committee.* The Nominating Committee shall consist of nine members, to be elected by the Council on the nomination of the Moderator, and shall serve from the close of one stated meeting till the close of the following stated meeting of the Council. Five members shall be so chosen for four years, and four for two years, and thereafter members shall be chosen for four years. This committee shall nominate to the Council all officers, committees, and commissions for which

the Council does not otherwise provide. But the Council may, at its pleasure, choose committees, commissions, or officers by nomination from the floor or otherwise as it shall from time to time determine.

4. *The Executive Committee.* The Executive Committee shall consist of the Moderator, the Secretary, and nine other persons, and shall be so chosen that the terms of the elected members shall ultimately be six years, the term of three members expiring at each stated meeting of the Council.

5. *Other Committees.* (1) Other committees may be appointed from time to time, and in such manner as the Council shall determine, to make report during the meeting at which they are appointed.

(2) On such committees any member of the Council, voting or honorary, is eligible for service.

(3) All such committees terminate their existence with the meeting at which they are appointed.

(4) No question or report will be referred to a committee except by vote of the Council.

(5) Committees shall consist of five persons unless otherwise stated.

(6) Unless otherwise ordered, the first named member of a committee shall be chairman.

VIII. — The Executive Committee.

1. The Executive Committee shall transact such business as the Council shall from time to time direct, and in the intervals between meetings of the Council shall represent the Council in all matters not belonging to the corporation and not otherwise provided for. They shall have authority to contract for all necessary expenditures and to appoint one or more of their number who shall approve and sign all bills for payment; shall consult the interests of the Council and act for it in intervals between meetings in all matters of business and finance, subject to the approval of the Council; and shall make a full report of all their doings, the consideration of which shall be first in order of business after organization.

2. They may fill any vacancy occurring in their own number or in any commission, committee, or office in the intervals

of meeting, the persons so appointed to serve until the next meeting of the Council.

3. They shall appoint any committee or commission ordered by the Council, but not otherwise appointed; and committees or commissions so appointed shall be entered in the minutes as by action of the Council.

4. They shall select the place, and shall specify in the call the place and precise time at which each meeting of the Council shall begin.

5. They shall provide a suitable form of voucher for the expenditures of the Council, and shall secure a proper auditing of its accounts.

6. They shall prepare a definite program for the Council, choosing a preacher and selecting topics for discussion and persons to prepare and present papers thereon.

7. They shall assign a distinct time, not to be changed except by special vote of the Council, for

(*a*) The papers appointed to be read before the Council.

(*b*) The commissions appointed by one Council to report at the next, which may present the topics referred to them for discussion or action.

(*c*) The benevolent societies and theological seminaries.

All other business shall be set for other specified hours, and shall not displace the regular order, except by special vote of the Council.

IX. — Commissions.

1. Special committees appointed to act *ad interim*, other than the Executive Committee and Nominating Committee, shall be designated as commissions.

2. Commissions are expected to report at the next meeting following their appointment, and no commission other than the Commission on Missions shall continue beyond the next stated meeting of the Council except by special vote of the Council.

3. No commission shall incur expense except as authorized by the Council, or its Executive Committee.

4. Any member in good standing of a Congregational church is eligible for service on any commission, or *ad interim* committee.

5. Commissions shall choose their own chairmen, but the first named member shall call the first meeting and act as temporary chairman during the organization of the commission.

X. — Congregational National Societies.

With the consent of our National Missionary Societies, whose approval is a necessary preliminary, the following shall define the relation of these societies to the National Council:

The foreign missionary work of the Congregational churches of the United States shall be carried on under the auspices of the American Board of Commissioners for Foreign Missions and the coöperating Woman's Boards of Missions; and the home missionary work of these churches, for the present under the auspices of the Congregational Home Missionary Society, the American Missionary Association, the Congregational Education Society, the Congregational Church Building Society, the Congregational Sunday-School and Publishing Society, and the Congregational Board of Ministerial Relief, hereinafter called the Home Societies, and the Woman's Home Missionary Federation.

1. *The American Board of Commissioners for Foreign Missions.* This Board and the coöperating Woman's Boards shall be the agency of the Congregational churches for the extension of Christ's kingdom abroad.

a. Membership. The voting membership of the American Board shall consist, in addition to the present life members, of two classes of persons. (*a*) One class shall be composed of the members of the National Council, who shall be deemed nominated as corporate members of the American Board by their election and certification as members of the said National Council, said nominations to be ratified and the persons so named elected by the American Board. Their terms as corporate members of the American Board shall end, in each case, when they cease to be members of the National Council. (*b*) There may also be chosen by the American Board one hundred and fifty corporate members-at-large. The said one hundred and fifty corporate members-at-large shall be chosen in three equal sections, and so chosen that the term of each section shall be ultimately six years, one section being chosen every second

year at the meeting in connection with the meeting of the National Council. No new voting members, other than herein provided, shall be created.

b. Officers and Committees. The officers and committees of the American Board shall be such as the Board itself may from time to time determine.

c. Meetings. Regular meetings of the American Board shall be held annually. That falling in the same year in which the National Council holds its meeting shall be held in connection with the meeting of said Council. Meetings in other years shall be held at such time and place as the Board may determine. Important business, especially such as involves extensive modifications of policy, shall, so far as possible, be reserved for consideration in those meetings held in connection with the meeting of the National Council.

d. Reports. It shall be the duty of the American Board to make a full and accurate report of its condition and work to the National Council at each stated meeting of that body.

2. *The Home Societies.* These societies, with the Woman's Home Missionary Federation, shall be the agencies of the Congregational churches for the extension of Christ's kingdom in the United States.

a. Membership. The voting membership of the several home societies shall consist, in addition to such existing life members and other members of the society in question as may be regarded as legally necessary, of two classes of persons.

(*a*) One class shall be composed of the members of the National Council so long as they remain members of said Council.

(*b*) There may also be chosen corporate members-at-large by the said societies, in the following numbers, viz.: by the Congregational Home Missionary Society, ninety; by the American Missionary Association, sixty; by the Congregational Church Building Society, thirty; by the Congregational Education Society, eighteen; by the Congregational Sunday-School and Publishing Society, eighteen; and by the Congregational Board of Ministerial Relief, nine. The said corporate members-at-large shall be chosen by each of the said societies in three equal sections and so chosen that the term of each section shall be ultimately six years, one section being chosen every second year at the meeting held in connection with the meeting of the

National Council. In this selection one fifth of the said corporate members-at-large may be chosen from the organizations for the support of Congregational activities affiliated in the Woman's Home Missionary Federation. No new voting members, other than herein provided, shall be created by any society.

b. Officers and Committees. The officers and committees of the several home societies shall be such as the societies themselves may from time to time determine.

c. Meetings. Regular meetings of the Home Societies shall be held annually. Those falling in the same year in which the National Council holds its meeting shall be held in connection with the meeting of said Council. Meetings in other years shall be held at such times and places as the societies themselves may determine. Important business, especially such as involves extensive modifications of policy, shall, so far as possible, be reserved for consideration in those meetings held in connection with the meeting of the National Council.

d. Reports. It shall be the duty of each of the Home Societies to make a full and accurate report of its condition and work to the National Council at each stated meeting of that body.

XI. — The Commission on Missions.

1. On nomination by the standing Committee on Nominations, the National Council shall elect fourteen persons, and on nomination by the several national societies, home and foreign, shall also elect one person from each society, and on similar nomination one each from the whole body of Woman's Boards of Foreign Missions and from the Woman's Home Missionary Federation; who, together with the Secretary of the National Council *ex officio*, shall constitute a Commission on Missions.

2. *Members.* The members of the Commission on Missions shall be divided as nearly as possible into two equal sections in such manner that the term of each section shall be ultimately four years and the term of one section shall expire at each biennial meeting of the Council. In these choices due consideration shall be given to convenience of meeting, as well as to the geographical representation of the churches. No member except the Secretary of the National Council, whether

nominated by the Standing Committee on Nominations of the National Council or by the societies, who has served on said Commission for two full successive terms of four years each, shall be eligible for reëlection until after two years shall have passed. Unpaid officers of any of the missionary societies of the churches shall be eligible to this Commission, but no paid officer or employee of a missionary society shall be eligible. The Commission shall choose its own chairman, and have power to fill any vacancy in its own number until the next stated meeting of the Council.

3. *Duties.* While the Commission on Missions shall not be charged with the details of the administration of the several missionary societies, it shall be its duty to consider the work of the home and foreign societies above named, to prevent duplication of missionary activities, to effect all possible economies in administration, and to seek to correlate the work of the several societies so as to secure the maximum of efficiency with the minimum of expense. It shall have the right to examine the annual budgets of the several societies and have access to their books and records. It may freely give its advice to the said societies regarding problems involved in their work, and it shall make recommendations to the several societies when, in its judgment, their work can be made more efficient or economical. It shall make report of its action to the National Council at each stated meeting of that body, and present to said Council such recommendations as it may deem wise for the furtherance of the efficiency and economical administration of the several societies. In view of the evident conviction of a large portion of the churches that the multiplicity of the Congregational Home Societies is not consistent with the greatest economy and efficiency, the Commission on Missions shall examine present conditions and shall recommend to the National Council such simplification or consolidation as shall seem expedient.

4. *Expenses.* The members of the Commission on Missions shall serve without salary. The necessary expenses of the Commission shall be paid from the treasury of the National Council, and said Council may limit the amount of expense which may be incurred in any year. All bills for payment shall be certified by the chairman of the Commission.

XII. — The Corporation for the National Council.

1. The corporate members of the corporation shall consist of fifteen persons, elected by the Council at stated meetings, and of the Moderator and Secretary associated *ex officiis* with them.

2. The terms for which corporate members are elected shall be six years.

3. The corporate members elected at the meeting of 1910 are divided into two classes of eight and seven respectively. The successors of the class of eight shall be chosen at the meeting of 1913 and of the class of seven at the meeting of 1915. Those so elected shall hold office until their successors are duly elected.

4. The corporation shall have a treasurer. He shall administer his office as the by-laws of the corporation may provide.

5. The corporation shall receive and hold all property, real and personal, of the Council, and all property, real and personal, which may be conveyed to it in trust, or otherwise, for the benefit of Congregational churches or of any Congregational church; and acting for the Council between the meetings of the Council in all business matters not otherwise delegated or reserved, shall do such acts and discharge such trusts as properly belong to such a corporation and are in conformity to the constitution, rules, and instructions of the Council.

6. The corporation may adopt for its government and the management of its affairs standing by-laws and rules not inconsistent with its charter nor with the constitution, by-laws, and rules of the Council.

7. The corporation shall make such reports to the Council as the Council may require.

XIII. — Devotional and Other Services.

1. In the sessions of the National Council, half an hour every morning shall be given to devotional services, and the daily sessions shall be opened with prayer and closed with prayer or singing. The evening sessions shall ordinarily be given to meetings of a specially religious rather than of a business character.

2. The Council will seek to promote in its sessions a distinctly spiritual uplift, and to this end will arrange programs for the

presentation of messages for the general public attending such gatherings. But the first concern of the Council shall be the transaction of the business of the denomination so far as that shall be intrusted to it by the churches; and the Council will meet in separate or executive session during the delivery of addresses whenever the necessity of the business of the Council may appear to require it.

XIV. — Time Limitation.

No person shall occupy more than half an hour in reading any paper or report, and no speaker upon any motion or resolution, or upon any paper read, shall occupy more than ten minutes, without the unanimous consent of the Council.

In case of discussion approaching the time limit set for it, the Moderator may announce the limitation of speeches to less than ten minutes, subject to the approval of the Council.

XV. — The Printing of Reports.

Such reports from commissions and statements from societies or theological seminaries as may be furnished to the Secretary seasonably in advance of the meeting may be printed at the discretion of the Executive Committee, and sent to the members elect, together with the program prepared. Not more than ten minutes shall be given to the presentation of any such report.

XVI. — The Publication of Statistics.

The Council will continue to make an annual compilation of statistics of the churches, and a list of such ministers as are reported by the several state organizations. The Secretary is directed to present at each stated meeting comprehensive and comparative summaries for the two years preceding.

XVII. — Fellowship with Other Bodies.

The Council, as occasion may arise, will hold communication with the general Congregational bodies of other lands, and with the general ecclesiastical organizations of other churches of evangelical faith in our own land, by delegates appointed by the Council or by the Executive Committee.

INTERPRETATIONS.

The following resolutions were adopted by the Council for the guidance of such committees as may be affected:

1. Membership in the Council shall entitle one to voting membership in the several benevolent societies only when the certificate of election as delegate is approved by the Committee on Credentials of the National Council.

2. In the absence of a delegate from the first stated meeting of the Council after his election, the properly accredited substitute, being duly enrolled and present, succeeds the primary delegate for the entire unexpired term.

3. If any delegate cannot be present at the first meeting of the Council after his election, he may send his certificate of election to the Committee on Credentials, and if his place is not filled by a substitute, properly enrolled, the primary delegate shall be enrolled as a member *in absentia*, such enrollment being equivalent to attendance as evidence of membership.

4. The substitute for the primary delegate shall have the same privilege of presenting his credentials *in absentia* accorded to the delegate; and if said primary delegate shall not be enrolled, and the credentials are approved, the name of the substitute shall be inserted in the roll as having qualified as a member of the Council.

"*Resolved*, That in interpreting the provisions of Article II, Section 1, Subsection *a*, of the Constitution, adopted October 25, 1913, with regard to states having associations, but no conference, or vice versa, the following rules shall prevail:

"If a state conference contains no district association, its churches shall nevertheless be entitled to representation as if they all constituted a single district association.

"If a state has no conference, but has one or more district associations which belong to no conference, all such associations in that state shall be entitled to representation as if they together constituted a state conference."

CHARTER, THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF.

"Resolution amending the Charter of the Trustees of the National Council of the Congregational Churches of the United States.

"General Assembly, January Session, A.D. 1907.

"Resolved by this Assembly:

"Section 1. That the body politic and corporate incorporated by resolution approved March 24, 1885, as The Trustees of the National Council of the Congregational Churches of the United States, shall hereafter be called and known as The Congregational Board of Ministerial Relief.

"Sect. 2. Henry A. Stimson, Joseph H. Selden, Asher Anderson, Washington Gladden, Guilford Dudley, Samuel B. Forbes, H. Clark Ford, William H. Allbright, Livingston L. Taylor, George R. Merrill, Martin Welles, Charles H. Richards, Philip S. Moxom, Lucien C. Warner, and John Davis are hereby constituted and declared to be the present members of said corporation.

"Sect. 3. No act purporting to be the act of said corporation, heretofore performed, shall be affected or invalidated by any invalidity or informality in the choice of members of said corporation, but all such acts are hereby validated and confirmed.

"Sect. 4. The object of said corporation shall be to secure, hold, manage, and distribute funds for the relief of needy Congregational ministers and the needy families of deceased Congregational ministers, in accordance with resolutions and declarations adopted or made, from time to time, by the National Council of the Congregational Churches of the United States, or by any body which may succeed to the present functions of that council; and said corporation may coöperate with any other corporation or body which is under the charge and control of churches of the Congregational order in the United States, or of churches at the time affiliated with said order.

"SECT. 5. The said National Council, or its successor as aforesaid, may, from time to time, make and alter rules, orders, and regulations for the government of said corporation, and said corporation shall at all times be subject to its direction and control; and the said National Council or such successor thereof may, from time to time, determine who shall be members of said corporation, may provide for filling vacancies in their number, and may appoint and remove members thereof.

"SECT. 6. This resolution shall not be operative unless the same shall be approved by said National Council at its meeting held in 1907."

The following was adopted by the National Council, 1907:

"*Resolved*, That the National Council of the Congregational Churches of the United States at this its meeting in 1907 approves the resolution entitled, A Resolution 'amending the Charter of the Trustees of the National Council of the Congregational Churches of the United States,' passed by the General Assembly of the State of Connecticut at its January session, 1907, and approved by the governor, March 27, 1907.

"*Resolved*, That the registrar of this Council forthwith forward to the secretary of said state a certified copy of the foregoing resolution of the approval, to be filed and recorded in his office."

It was further voted by this National Council that the membership of the corporation now known as the Congregational Board of Ministerial Relief be changed so that said membership shall, until different order is made by the Council, be as follows:

Rev. Henry A. Stimson, Rev. Wm. H. Allbright, Rev. Chas. H. Richards, B. H. Fancher, Rev. Louis F. Berry, H. Clark Ford, Rev. George R. Merrill, Rev. Asher Anderson, Martin Welles, Thomas C. MacMillan, Rev. Frank J. Goodwin, Rev. Joseph H. Selden, Rev. Elliott W. Brown, Lucien C. Warner, Guilford Dudley.

At a meeting of the Congregational Board of Ministerial Relief held in New Haven, Conn., Tuesday, October 29, the following By-Laws were adopted:

By-Laws.

ADOPTED OCTOBER 29, 1907.

1. The officers of the corporation known as The Congregational Board of Ministerial Relief shall be fifteen Directors, from whom shall be chosen by the corporation a President, Vice-President, Recording Secretary, and Treasurer.

All these officers shall be elected by ballot and shall hold their respective offices for the term of three years, or until their successors are elected and qualified, unless removed by death, disability, or resignation.

2. The duty of the President shall be to preside at the meetings of the corporation and of the Directors; to exercise a general oversight of the affairs of the corporation; to execute the instructions of the Directors, and to make such sugestions to them as he may deem desirable.

3. The Vice-President shall discharge the duties of the President in the absence of that officer.

4. The Directors, of whom not less than four shall constitute a quorum, shall have the control, direction, and management of the property and affairs of the corporation; shall fix salaries; shall make rules in regard to the disbursement of money; shall allot and distribute the income; shall accept devises, legacies, and gifts upon the trusts respectively annexed to them; shall appoint a committee of five as a Finance Committee, of whom the Recording Secretary and Treasurer of the corporation shall be members, and shall appoint an Auditing Committee; shall buy, sell, and convey by their attorney appointed for that purpose all real and personal property; shall fill vacancies in their own number and in all offices, the appointments to continue until the next meeting of the corporation; and shall report for the corporation to the National Council.

5. The Recording Secretary, who shall be a resident of Connecticut, shall keep the records of the corporation, of the Directors, and of the Finance Committee; shall issue all notices for any meeting of either body, which notices shall be sent by mail, postage paid, at least ten days before the date of the meeting, and shall preserve all important documents.

6. The Directors shall appoint a Corresponding Secretary or secretaries to conduct the correspondence, to collect funds,

to represent the work before churches, conferences, and associations, to issue all orders on the Treasurer, to render such assistance to the Recording Secretary as may be necessary, and to do such other service as the Directors may require. He shall report every month to the Directors.

7. The Treasurer shall invest the funds of the corporation in accordance with the instructions of the Directors, or, in the absence of such instructions, in accordance with the written approval of the Finance Committee; shall have the custody of such funds; shall disburse the same in accordance with the rules and votes of the Directors; shall keep accurate accounts of his receipts and expenditures, and shall make an annual report to the Directors.

He shall give bonds for the faithful performance of his trust for the term of three years, or until another person is appointed Treasurer, in such sum as may be ordered from time to time by the Directors.

8. The Auditing Committee shall annually, or oftener, in their discretion, personally audit and examine the securities belonging to the corporation and the accounts and vouchers of the Treasurer, and shall report annually to the Directors.

9. The Finance Committee shall meet at least annually, and more frequently if deemed by them advisable; shall make investments and reinvestments, subject to the approval of the Directors; shall authorize all disbursements not specially ordered by the Directors or by their rules; shall provide methods for the enlargement of the funds of the corporation; and shall have the immediate and direct management and oversight of the funds and financial affairs of the corporation in the intervals between the meetings of the Directors, and shall report annually to the Directors.

Special meetings shall be held at the time and place named in the call of the chairman.

10. Other officers and committees may be appointed as the needs of the corporation may demand, and, in the intervals between the meetings of the corporation, may be appointed by the Directors.

11. A meeting of the corporation shall be held within ninety days after the adjournment of the National Council, in the state of Connecticut, where all meetings of this corporation shall be

held, at which the officers for the ensuing three years shall be chosen.

The annual meeting of the Directors for the examination of accounts of the reports of the Treasurer, Corresponding Secretary, Auditing and Finance committees, and for the general work of the corporation, shall be held in the month of September in each year, at such place as the Directors shall determine.

Special meetings of the corporation or of the Directors may be held upon the written call of the President or of any two members of the corporation addressed to the President. Such meetings shall be held at the place indicated by the President.

12. Any article of these By-Laws may be changed or amended by a two-thirds vote of the members of the corporation present at any meeting, one month's notice in writing of the proposed change having been given, or at any meeting by unanimous consent.

MINUTES.

The Fifteenth Triennial Session of the National Council of the Congregational Churches of the United States convened in the First Congregational Church, Kansas City, Mo., Wednesday, October 22, 1913, at 2 P.M., and was called to order by the moderator, Rev. Nehemiah Boynton, New York. "The Church's One Foundation" was sung, the moderator read 1 Corinthians 13, and led in prayer.

Nominating Committee.

The moderator appointed the Nominating Committee as follows: Rev. Harry P. Dewey, Minnesota; Samuel Usher, Massachusetts; Rev. Ozora S. Davis, Illinois; Rev. Samuel C. Bushnell, Massachusetts; George W. Marston, California.

Election of Moderator.

It was voted to limit nominating speeches to five minutes. Rev. Horace Parker, California, nominated Rev. William H. Day, California; Charles Prouty, Massachusetts, nominated Rev. Charles R. Brown, Connecticut; Rev. Watson L. Phillips, Connecticut, nominated Rev. Samuel H. Woodrow, Missouri, and this nomination was seconded by J. C. Birge, Missouri; Rev. William W. Jordan, Massachusetts, nominated William W. Mills, Ohio; Rev. Pearse Pinch, South Dakota, seconded the nomination of Rev. Charles R. Brown, Connecticut. William W. Mills, Ohio, withdrew his name. Rev. Charles S. Nash, California, seconded the nomination of Rev. William H. Day, California; Rev. Frederick H. Page, Massachusetts, seconded the nomination of William W. Mills, Ohio; Charles F. Pettijohn, Kansas, nominated Henry M. Beardsley, Missouri; Rev. Charles C. Creegan, North Dakota, Rev. Frank G. Smith, Missouri, and Rev. Cyrus F. Stimson, Maine, seconded the nomination of Henry M. Beardsley; Rev. Henry A.

Stimson, New York, nominated Rev. Charles S. Mills, New Jersey.

The by-law making honorary members ineligible for moderator was cited and Mr. Beardsley withdrew his name.

Rev. Charles R. Brown was elected moderator.

Rev. Henry A. Stimson, New York, nominated for first assistant moderator Henry M. Beardsley, Missouri, and he was unanimously elected.

Rev. Ozora S. Davis, Illinois, nominated Rev. Alexander C. Garner, District of Columbia, for second assistant moderator, and he was unanimously elected.

Tellers.

The moderator appointed as tellers, Rev. Arthur P. Pratt, Vermont; Rev. Austin Rice, Massachusetts; A. M. Gibbons, Ohio; Truman J. Spencer, Connecticut; Rev. Lewis T. Reed, New York; Rev. Hobart K. Painter, Minnesota; Rev. Grant L. Shaeffer, New Hampshire; Rev. John P. Miller, Minnesota.

Roll of Delegates.

ALABAMA.

CONGREGATIONAL ASSOCIATION.

Congregational District Conference. Rev. F. G. Ragland.
Bear Creek Association, 11. Rev. C. P. Lunsford.
Christiana Association, 9.
Clanton Association, 10. Mr. S. E. Norton.
Echo Association, 7.
Fair Hope Association, 6.
North East Alabama Association, 6.
Rose Hill Association, 10.
Tallapoosa Association, 9. Rev. J. M. Graham.
Tallassee Association, 7. Rev. A. T. Clarke.
Third Congregational District, 5. Rev. Spencer Snell.

ARIZONA [1].

CONGREGATIONAL CONFERENCE. Rev. H. A. Deck.

Arkansas.

[No State Association.]

California [2].

General Conference. Rev. H. A. Jump, Mr. Arthur Arlet.

Bay Association. Rev. H. H. Wikoff, Rev. H. M. Tenney, Rev. W. W. Ferrier, Rev. M. B. Fisher.

Humboldt Association, 8. Rev. Leland D. Rathbone.

Mt. Shasta Association, 11. (Unorganized.)

Sacramento Valley Association, 25. Rev. W. B. Redburn, Rev. Arthur B. Patten.

San Joaquin Valley Association, 15. Rev. R. B. Cherrington, Rev. H. R. Miles.

Santa Clara Association, 15. Rev. George E. Atkinson.

Sonoma Association, 11. Rev. Frank W. Dean.*

Upper Bay Association, 12. Rev. George Hinman.

Southern California [3].

General Congregational Association. Rev. William Horace Day.

Kern Association, 9. Rev. Edgar R. Fuller.

Los Angeles Association, 57. Mr. Fred M. Wilcox, Rev. Ralph B. Larkin, Rev. Daniel F. Fox, Rev. S. R. Fisher, Rev. J. M. Schaefle, Rev. J. H. Mallows.

San Bernardino Association, 20. Rev. J. H. Williams, Rev. Horace Porter, Mr. John P. Fisk.

San Diego Association, 16. Rev. W. B. Thorp, Mr. George W. Marston.

Colorado [2].

Congregational Association. Rev. Frank L. Moore, Rev. Allen S. Bush.

Arkansas Valley Association, 17. Rev. W. W. Ranney, A. A. Blackburn, M.D.

Denver Association, 31. Rev. F. T. Bayley, Rev. F. J. Estabrook, Rev. Joel Harper.

Eastern Association, 10. Rev. Robert Allingham.

German Association, 20. Rev. J. C. Schwabenland.

Northwestern Association, 6. Rev. F. W. Hullinger.

Western Association, 18. Rev. F. A. Zickefoose, Rev. J. N. Trompen.

CONNECTICUT [8].

GENERAL CONFERENCE. Hon. Simeon E. Baldwin, Rev. Charles R. Brown, Mr. Epaphroditus Peck, Rev. Charles F. Carter, Rev. Oscar E. Maurer, Hon. John H. Perry, Mr. William H. Parsons, Rev. H. W. Maier.

Central Conference, 14. Rev. Albert J. Lord.

Fairfield East Consociation, 19. Rev. A. T. Steele, Deacon C. Z. Morse.

Fairfield West Consociation, 28. Rev. Louis F. Berry.

Farmington Valley Association, 19. Hon. A. T. Pattison, Rev. Chas. E. Ewing.

Hartford Association, 23. Rev. Rockwell H. Potter, Prof. Arthur Gillett, Mr. Truman J. Spencer.

Hartford East Association, 13. Rev. Charles M. Calderwood.

Litchfield Northeast Conference, 14. Deacon Elliott B. Bronson.

Litchfield Northwest Conference, 12.

Litchfield South Consociation, 17. Rev. John Hutchins, Rev. Geo. H. Johnson.

Middlesex Conference, 30. Mr. F. M. Poor, Rev. E. E. Lewis.

Naugatuck Valley Conference, 20. Rev. A. E. Westenberg, Mr. A. F. Sherwood.

New Haven East Consociation, 15. Rev. Daniel J. Clark.

New Haven West Association, 24. Rev. Watson L. Phillips, Rev. F. A. Sumner.

New London County Conference, 31. James H. Weeks, M.D., Rev. F. M. Hollister, Rev. James W. Bixler.

Tolland County Conference, 21. Rev. Percy E. Thomas.

Windham Conference, 31. Mr. P. S. Hills, Rev. E. N. Packard, Mr. H. C. Lathrop.

District of Columbia.

(with new jersey.)

Florida [1].

General Conference. Mrs. F. P. Ensminger.

East Coast Association, 12. Mr. H. B. Minium.
Florida Western Association, 4.
Pensacola Association, 9. Rev. N. P. McQuarrie.
Shoal River Association, 11. Rev. W. F. Blackman.
Southeast Coast Association, 8. Rev. L. S. Woodworth.
South Florida Association, 13. Rev. Geo. B. Waldron.
St. Mary's River Association, 2.

Georgia [1].

General Conference Convention. Rev. W. L. Cash.

New Atlanta District Conference. Rev. Henry H. Proctor.

Georgia.

Middle Georgia Association, 17. Rev. Stephen H. Bassett, Rev. J. F. Blackburn.
North Georgia Association. Rev. W. H. Hopkins, J. W. Mason, Dr. J. W. Blosser.
Georgia Conference. Rev. E. Lyman Hood, Rev. G. L. Hanscom, A. W. Farlinger.

Hawaii [1].

Hawaiian Evangelical Association. Rev. A. A. Ebersole, W. A. Bowen.

Hawaiian Association, 33. Rev. O. H. Gulick, Mrs. O. H. Gulick.
Kauai Association, 14.
Maui Association, 38. Rev. Collins G. Burnham, Mrs. C. G. Burnham.
Oahu Association, 19. Prof. C. H. Hitchcock, Mrs. W. A. Bowne.

IDAHO [1].

CONGREGATIONAL CONFERENCE. Rev. Arthur J. Sullens.

ILLINOIS [6].

GENERAL ASSOCIATION. Rev. John A. Holmes, Rev. George T. McCollum, Rev. Harry E. Peabody, Rev. E. F. Snell, A. L. Fanning, E. F. Hunter.

Aurora Association, 16. Rev. J. M. Lewis, Rev. Benjamin H. Burtt.

Bureau Association, 17. Rev. L. W. Wiltberger, Rev. F. E. Nugent.

Central Association, 9. Rev. John C. Myers.

Central East Association, 20. Rev. Hezekiah L. Pyle, Rev. W. S. Dando.

Central West Association, 34. Rev. A. R. Thain, Rev. C. E. McKinley, Rev. J. M. Stevens.

Chicago Association, 111. Rev. W. E. Barton, Mr. E. A. Osbornson, Rev. W. W. Newell, Rev. William T. McElveen, Mr. Samuel E. Knecht, Frank Kimball, Rev. Oscar Helming, Rev. Clarence T. Brown, Mr. Charles B. Ball, Rev. A. N. Hitchcock, E. T. Harris, Frank H. Tuthill.

Elgin Association, 26. Rev. C. L. Morgan, Rev. W. R. Dixon, Geo. M. Vial.

Fox River Association, 20. Rev. Charles R. Blood, Rev. H. S. Roblee.

German Association, 10. Prof. Herman Oberhaus.

Quincy Association, 16. Rev. James R. Smith, Rev. W. E. Griffith.

Rockford Association, 16. Deacon Robert Short, Rev. D. E. Todd.

Rock River Association, 14. Rev. Malcolm F. Miller.

Southern Association, 21. Rev. F. B. Hines, Rev. C. A. Riley.

Springfield Association, 24. Rev. H. A. Cotton, Rev. David R. Martin.

INDIANA [1].

GENERAL CONFERENCE. Rev. L. Curtis Talmage.

Central Association, 21. Mr. Herbert L. Whitehead, Rev. Harry Blunt.

Fort Wayne Association, 9. Charles J. Buchanan.

Michigan City Association, 13. Rev. A. V. Ogilvie.

IOWA [5].

GENERAL CONFERENCE. Rev. J. T. Jones, Rev. W. J. Minchin, Rev. P. F. Marston, Mr. J. T. Pound, F. A. McCornack.

Council Bluffs Association, 33. Rev. Henry O. Spelman, Rev. John T. Walker, M. P. Brace.

Davenport Association, 23. Rev. Jay Jones, Rev. Arthur G. Graves.

Denmark Association, 28. Rev. H. M. Lyman, Rev. P. Adelstein Johnston, Rev. Malcolm Dana.

Des Moines Association, 29. Rev. Truman O. Douglass, Jr., Mr. Galen Tilden, Rev. W. A. Briggs.

German Association, 8. Rev. William Loos.

Grinnell Association, 28. Rev. H. L. Wissler, Rev. B. F. Martin, Rev. F. C. Gonzales.

Mitchell Association, 33. Mr. J. A. Ryon, Rev. Burton E. Marsh, Rev. J. W. Welsh.

Northeastern Association, 37. Rev. Walter H. Rollins, Rev. Henry W. Tuttle, Rev. Henry F. Milligan, Rev. Merle A. Breed.

Sioux Association, 44. Rev. J. E. Brereton, Rev. M. O. Lambly, Rev. Joseph Steele, Jr., Mr. John M. McCandlass.

Webster City Association, 30. Rev. W. G. Ramsay, Rev. Arthur Metcalf, Rev. H. D. Herr.

Welsh Association, 5. Rev. T. F. Jenkins.

KANSAS [3].

GENERAL CONFERENCE. Rev. Frank K. Sanders, Mr. F. A. Derby, Rev. W. E. Brehm.

Arkansas Valley Association, 21. Rev. W. T. Williams, Rev. Archie Toothaker.

Central Association, 38. Rev. Albert E. Seibert, Mr. A. S. Allendorph, Rev. Roy B. Guild, Mr. J. A. Kesler.

Eastern Association, 20. Charles F. Pettyjohn, Rev. Frank G. Beardsley.

Northern Association, 16. Rev. Robert D. Bussey, Mr. C. C. Hart.

Northwestern Association, 20. Rev. J. E. Everett, Mr. Robert R. Hays.

Southern Association, 25. Rev. Edward V. Gardner, Mr. John W. Fuhrer.

Western Association, 8.

Wichita Association, 16. Rev. J. E. McClain, W. I. Plumb.

KENTUCKY [1].

GENERAL CONFERENCE. Rev. W. O. Berckman.

LOUISIANA [1].

CONGREGATIONAL ASSOCIATION. Rev. Henderson H. Dunn.

Texas and Southwest. Rev. C. P. Martin, Rev. M. F. Foust.

MAINE [3].

GENERAL CONFERENCE. Mr. George H. Eaton, Rev. Leavitt H. Hallock.

Aroostook Association, 13.

Cumberland Association. Rev. Jesse Hill.

Cumberland North Association, 19. Mrs. L. H. Hallock.

Franklin Association, 11.

Hancock Association, 21.

Kennebec Association, 15. Rev. Cyrus F. Stimson.

Lincoln Conference, 23. Mr. Galen C. Moses, Rev. Oscar W. Peterson.

Oxford Conference, 12. Rev. William C. Curtis.

Penobscot Conference, 23.

Piscataquis Association, 11.

Somerset Conference, 10. Rev. Theodore H. Wilson.

Union Conference, 17. Mr. W. W. Staples.

Waldo Conference, 12. Rev. Charles H. McElhiney.

Washington Association, 25. Rev. A. A. McDonald, Rev. John M. Bieler.

York County Association, 25. Rev. Chester B. Emerson.

Maryland.

(with new jersey.)

Massachusetts [14].

General Conference. Rev. Charles F. Weeden, Rev. Henry Lincoln Bailey, Rev. Albert H. Wheelock, Mr. Thomas Weston, Jr., Rev. Willard L. Sperry, Rev. Winfred C. Rhoades, Mr. Henry Harrison Proctor, Rev. Stephen A. Norton, Mr. William A. Andrew, Mr. Everett E. Kent, Mr. Henry H. Earl, Rev. Andrew B. Chalmers, Geo. F. Kendall, Frank H. Wiggin.

Andover Association, 27. Rev. E. Victor Bigelow, Rev. Chas. H. Oliphant, William Shaw.

Barnstable Conference, 24. Rev. N. I. Jones, Miss A. P. Jones.

Berkshire North Association, 18. Rev. J. Spencer Voorhees, Rev. Leon D. Bliss.

Brookfield Conference, 18. Hon. Charles N. Prouty, A. G. Brewer.

Essex North Association, 24. Rev. Walter H. Nugent, Rev. Nicholas Van der Pyl.

Essex South Association, 40. Rev. Walter S. Eaton, Mrs. Walter S. Eaton, Walter K. Bigelow.

Franklin County Association, 31. Miss Adelaide Vining, Rev. David Pike, Rev. W. W. McLane.

Hampden Association, 45. Rev. George S. Rollins, Rev. Philip S. Moxom, Mr. C. B. Holton, J. Stuart Kirkham.

Hampshire Association, 17. Mr. L. M. Preston, Rev. E. B. Robinson.

Hampshire East Association, 17. John G. Hosmer, Rev. F. W. Hodgdon.

Mendon Association, 12. Rev. George R. Hewitt.

Middlesex South Association, 20. Rev. A. W. Ackerman, Mr. Joseph W. Kelley.

Middlesex Union Association, 24. Rev. J. B. Kettle, Thomas Todd.

Norfolk Association, 36. Sidney A. Weston, Rev. A. M. Hyde, Rev. Loyal L. Wirt, Rev. Almon J. Dyer.

Old Colony Conference, 16. Rev. Norman McKinnon, Rev. J. J. Walker.

Pilgrim Association, 15. Arthur W. Kelly.

Suffolk North Association, 26. Rev. Raymond Calkins, Mr. Samuel Usher, Rev. Samuel C. Bushnell.

Suffolk South Association, 28. J. J. Arakelyan, F. O. Winslow, Rev. H. A. Bridgman.

Suffolk West Association, 29. Rev. J. O. Haarvig, Rev. H. G. Person, Rev. J. L. Barton.

Taunton Association, 25. Rev. Clarence F. Swift, Rev. Wm. Ewing.

Woburn Association, 24. Rev. Austin Rice.

Worcester Central Association, 30. Rev. William W. Jordan, Rev. Shepherd Knapp, Rev. Albert G. Todd.

Worcester North Association, 17. Rev. Charles E. White, Rev. B. S. Gilman.

Worcester South Conference, 16. Rev. Thomas C. Richards, F. W. Forbes.

Michigan [4].

Congregational Conference. Mr. E. K. Warren, Rev. J. W. Sutherland, Rev. A. S. Donat, Mr. F. E. Bogart.

Cheboygan Association, 21. Rev. Jonathan Turner, Rev. C. E. Taggart.

Detroit Association, 22. Rev. Jos. H. Selden, Rev. J. P. Huget.

Eastern Association, 19. Mrs. A. C. Diefenbach, Rev. W. M. Todd.

Genesee Association, 18. Rev. Mathew Mullen, Rev. M. G. Powley.

Gladstone Association, 7. Rev. H. A. Putnam.

Grand Rapids Association, 38. Rev. E. W. Bishop, Mr. Adrian Otto.

Grand Traverse Association, 22. Rev. J. J. Staley, Rev. W. H. Sargent.

Jackson Association, 16. Rev. F. M. Sheldon, Mr. Andrew Campbell.

Kalamazoo Association, 36. Rev. A. C. Diefenbach, Rev. W. H. Walker, Rev. W. E. Stevens, Rev. A. Jones.

Lake Superior Association, 11. Rev. Frederick Bagnall.

Lansing Association, 36. Rev. John P. Sanderson, Rev. James S. Williamson, G. A. Gower, Mrs. C. W. Wagner.

Muskegon Association, 13. Rev. Archibald Hadden.

North Central Association, 14. Rev. W. A. Hutchinson.

Saginaw Association, 13. Victor F. Brown.

Sault Ste. Marie Association, 6. Mr. S. B. Poole.

Southern Association, 20. Rev. E. R. Latham, Mr. C. B. Stowell.

Minnesota [3].

General Conference. Rev. John P. Miller, Prof. Fred B. Hill, Rev. H. P. Dewey.

Central Association, 22. Rev. Fred Gray, Mr. Andrew Purdon.

Duluth Conference, 10. Rev. George P. Sheridan.

Mankato Conference, 21. Rev. R. E. Roberts, Rev. Edward Constant.

Minneapolis Association, 42. Rev. Frank N. White, Dr. Hobart K. Painter, Mr. D. D. Webster, Mr. H. T. Eddy.

Minnesota Valley Association, 19. Rev. James E. Parker, Rev. F. S. Wheeler.

Northern Pacific Conference, 35. Rev. L. A. Lippitt, Mr. L. C. Weeks, Rev. Henry A. Kernen.

Rainy River Association, 5.

St. Paul Conference, 28. Rev. Parley P. Womer, Rev. Everett Lesher, Rev. E. B. Dean.

South Eastern Conference, 23. Rev. T. S. Devitt, Rev. H. C. Todd.

Western Association, 16. Rev. M. B. Morris, Rev. R. P. Herrick.

Mississippi [1].

Congregational Conference. Rev. G. S. Ledbetter.

MISSOURI [2].

CONGREGATIONAL CONFERENCE. C. H. Kirshner, Rev. R. B. Blyth.

Kansas City Association, 14. Mr. Albert Marty.
Kidder Association, 13. Rev. William M. Jones.
Springfield Association, 24. Mr. L. L. Allen, Rev. C. W. Dunn.
St. Louis Association, 25. Rev. Horace F. Holton, Mr. J. C. Birge.

MONTANA [1].

GENERAL CONFERENCE. Rev. G. J. Powell.

Great Falls District Association. Rev. E. E. Smith.
Northeastern Association. Rev. A. U. Baer.
South Eastern Association, 12. Rev. H. C. Juell, Rev. L. A. Wilson.
Yellowstone Association. Rev. J. G. Burgess, Rev. W. H. North, Rev. Joseph Pope.

NEBRASKA [3].

CONGREGATIONAL CONFERENCE. Rev. John Croker, Rev. F. W. Leavitt, John N. Bennett.

Blue Valley Association, 22. Rev. B. A. Warren, Mrs. H. H. Hosford.
Columbus Association, 12. Rev. H. J. Hinman.
Elk Horn Valley Association, 29. Rev. Edwin Booth, Jr., Rev. G. W. Mitchell, Rev. J. J. Klopp.
Frontier Association, 12. Mr. B. K. Schaeffer.
German Association, 20. Rev. F. C. F. Scherff.
Lincoln Association, 23. Rev. T. M. Shipherd, Mr. W. H. Ambler.
Loup Valley Association, 18. Rev. A. W. Johnson, Rev. N. H. Hawkins.
Northwestern Association, 7. Rev. W. C. Rundin.

Omaha Association, 20. Rev. James A. Jenkins, Mr. S. C. Brewster.

Republican Valley Association, 21. Rev. J. L. Read, Prof. M. M. Newcomb.

Nevada.

(IN THE GENERAL CONFERENCE OF CALIFORNIA.)

New Hampshire [3].

General Conference. Mr. E. S. Boyer, Rev. David Fraser, Rev. William Bacon.

Cheshire Association, 25. Rev. David Howie, Rev. Albert W. Howes.

Coos (and Essex, Vt.) Association, 9. Rev. Charles L. Skinner.

Grafton-Orange Association, 13. Rev. Grant L. Schaeffer, Rev. A. R. Crewe.

Hillsboro Association, 35. Rev. James P. Harper, Rev. Daniel I. Gross, Rev. George E. Soper.

Merrimack Association, 4. Rev. Edward R. Stearns, Rev. George H. Reed, Mr. Frank L. Gerrish, Mr. Joseph Benton.

Rockingham Association, 33. Mr. Harlan P. Amen, Rev. George H. Driver, Rev. James G. Robertson.

Strafford Association, 21. Mr. Lyford Merrow, Rev. W. A. Morgan.

Sullivan Association, 11. Mr. H. B. Frost.

New Jersey [2].

Congregational Conference. Mr. Norton M. Little, Rev. Charles S. Mills.

Northern New Jersey Association, 48. Mr. Charles H. Baker, Rev. R. J. Goddard, Rev. S. L. Loomis, Mr. A. J. Lockwood.

Washington (D. C.) Conference, 18. Rev. A. C. Garner, Mr. L. P. Houghton.

New Mexico [1].

Congregational Conference. Rev. J. H. Heald.

NEW YORK [7].

GENERAL CONFERENCE. Rev. Lewis T. Reed, Rev. William F. Ireland, Rev. Robert S. Smith, Mr. Guilford Dudley, Mr. Thomas Christie, Edward F. Sanderson, Frederick W. Jenkins.

Black River and St. Lawrence Association, 31. Rev. Isaac Steenson, Rev. A. M. Wight, Mr. J. J. Doty.

Central Association, 36. Mr. George B. Fairman, Mr. Giles Stillwell, Rev. Stephen A. Lloyd, Rev. Edward D. Disbrow.

Essex Association, 9. Rev. John R. Gee.

Hudson River Association, 24. Rev. Walter A. Wagner, Mr. Harlan P. French.

New York City Association, 64. Mr. Lucien C. Warner, John R. Rogers, Rev. H. A. Stimson, Rev. Chas. E. Jefferson, Rev. Nehemiah Boynton, Rev. Albert J. Lyman.

Oneida, Chenango and Delaware Association, 31. Rev. William A. Trow, Mr. Roderick Fitch, Rev. George R. Foster, Mr. P. O. Wheeler.

Suffolk Association, 12. Rev. William H. Longsworth.

Susquehanna Association, 19. Rev. Clinton J. Taft.

Welsh Association, 16.

Western New York Association, 61. Mr. Franklin Sellick, Rev. Livingston L. Taylor, Rev. Frank S. Fitch, Mr. Wm. H. Crosby, Mr. Joseph C. Batchelder, Mr. George E. Savage (alternate), Rev. Charles H. Small.

NORTH CAROLINA [1].

ANNUAL CONFERENCE. Rev. Perfect DeBerry.

Middle Association, 9.

North District Association, 10.

Southern Association, 6.

Western Association, 9.

NORTH DAKOTA [1].

GENERAL CONFERENCE. Rev. Charles C. Creegan.

Fargo Association, 24. Rev. R. A. Beard, Rev. Samuel Hitchcock.

German Conference, 47. Rev. Louis Ebertz, Rev. Fred O. Brose.

Grand Forks Association, 16. Rev. Charles C. Warner, Rev. John M. Sutherland.

Jamestown Association, 44. Rev. E. E. Saunders, Rev. J. Charles Evans, Mr. James A. Buchannan, J. K. Kirker.

Missouri River Association, 33. Rev. A. C. Hacke, Rev. J. S. Rood, Rev. Alex D. Douglass.

Mouse River Association, 31. Rev. E. S. Shaw, Rev. C. L. Rotch, Mrs. C. C. Creegan.

Southwestern Association, 12. Rev. E. H. Stickney.

Wahpeton Association, 11. Mr. John Reed.

Ohio [5].

Congregational Conference. Rev. Charles E. Burton, Mr. H. Clark Ford, Rev. C. W. Huntington, Rev. Henry H. Kelsey, Rev. Carl S. Patton.

Central North Association, 27. Rev. Raymond C. Swisher, Rev. C. L. Fisk, Rev. I. W. Metcalf.

Central Ohio Association, 20. Rev. Washington Gladden, Mr. I. S. Hoffman.

Central South Association, 13. Rev. E. S. Rothrock.

Cleveland Association, 39. Rev. C. H. Lemmon, Mr. William G. Smith, Rev. A. M. Gibbons, Rev. Ernest H. Tippett.

Eastern Ohio Association, 18. Rev. N. W. Bates, Theodore M. Bates.

Grand River Association, 27. Rev. J. A. Goodrich, Hon. W. S. Harris, Rev. E. W. Huelster.

Marietta Association, 11. Mr. W. W. Mills.

Medina Association, 24. Rev. J. H. Grant, Mr. Thomas Henderson.

Miami Association, 13. Rev. D. M. Pratt.

Plymouth Rock Association, 18. Rev. M. S. Freeman, Rev. E. L. Howard.

Puritan Association, 25. Mr. S. S. Baldwin, Rev. L. J. Travis.

Toledo Association, 16. Rev. E. B. Allen, Rev. J. N. Pierce.

OKLAHOMA [1].

GENERAL CONFERENCE. Rev. Charles E. Tower.

Colored Association, 5. Rev. A. W. Dobson.
Eastern Association, 22. Rev. C. C. Burger, W. H. Campbell.
Northwest Association, 22. Rev. Frank Peyton, Rev. E. F. Schwab.
Southwest Association, 15. Mr. J. Collins.

OREGON [1].

CONGREGATIONAL CONFERENCE. Rev. George E. Paddack, Rev. W. A. Schwimley.

East Willamette Association, 13. Rev. George N. Edwards, Mr. C. H. Dye.
Mid-Columbian Association, 11.
Portland Association. Mrs. F. Eggert, Rev. Luther R. Dyott, Mrs. Walter Hodge.
West Willamette Association, 17. Rev. Hubert G. Adams.

PENNSYLVANIA [2].

CONGREGATIONAL CONFERENCE. Rev. E. H. Romig, Mr. W. H. Davis.

Eastern Welsh Association, 27. David Howells.
Northwest Association, 16. Rev. John T. Nicholls, Rev. Charles H. Dutton.
Philadelphia Association, 8. Rev. Clinton B. Adams.
Pittsburg Association, 17. Rev. H. H. Guernsey, Mr. G. T. Adams.
Susquehanna Association, 6.
Wyoming Valley Association, 27. Rev. Owen Thomas.

RHODE ISLAND [2].

CONGREGATIONAL CONFERENCE, 43. Mr. E. R. Bullock, Mr. Herbert J. Wells, Rev. J. J. Brokenshire, Rev. G. A. Hulbert, Rev. E. L. Marsh, Rev. James McConnell.

South Carolina.

(with georgia.)

Rev. E. E. Grimshaw.

South Dakota [2].

General Conference. Mr. Bayard E. Beach, M. F. Beveridge.

Black Hills Association, 26. Rev. D. J. Perrin, Rev. J. H. Hull, Rev. D. J. Gillanders.

Central Association, 29. Rev. Pearse Pinch, Rev. K. S. Tontz, Rev. O. O. Smith.

South Central Association, 21. Rev. John Jefferies, Rev. Isaac Cassel, Rev. C. W. Smith.

Dakota Association, 18. Rev. T. L. Riggs, Rev. N. F. Cole.

German Conference, 37. Prof. Cornelius Richart, Rev. Frank Fox.

Northern Association, 40. Rev. W. H. Thrall, Rev. A. Loomis, Rev. S. B. Welles, Rev. S. G. Butcher, Rev. E. W. Jenney.

Yankton Association, 27. Rev. F. V. Stevens, Rev. H. W. Jamison, Rev. W. I. Beatty.

Tennessee [1].

General Conference. Rev. E. G. Harris.

Cumberland Plateau Association, 20. Miss E. L. Burns, F. W. Spaulding.

Nashville Conference, 13. Miss Emily Rockwell.

Texas [1].

State Association. Rev. George W. Ray.

Lone Star Association, 26. Rev. R. R. Shoemaker, Mr. John W. Logan.

Panhandle Congregational Association, 7. Rev. W. H. Hurlbut.

UTAH [1].

GENERAL ASSOCIATION. Rev. Elmer I. Goshen.

VERMONT [3].

GENERAL CONFERENCE. Rev. Benjamin Swift, Rev. Arthur P. Pratt, Mr. John M. Comstock.

Addison Association, 14. Rev. Richard G. Woodbridge.

Bennington Association, 10. Frank Morse.

Caledonia Association, 17. Mr. George H. Cross, Rev. E. E. Grant.

Chittenden Association, 16. Rev. E. G. Guthrie, Mr. E. B. Jordan.

Coos and Essex Association, 12. Entered in New Hampshire.

Franklin and Grand Isle Association, 15. Rev. Carl J. Peterson.

Lamoille Association, 10. Rev. H. E. Harned.

Orange Association, 13. Mr. Edward W. Tewksbury.

Orleans Association, 20. Rev. L. A. Edwards.

Rutland Association, 18. Rev. Walter Thorpe, Rev. W. A. McIntire.

Union Association, 12. Rev. Henry L. Ballou.

Washington Association, 17. Rev. James B. Sargent, Rev. John W. Barnett.

Windham Association, 19. Rev. Daniel McIntyre, Rev. Roy M. Houghton.

Windsor County Association, 19. Mr. H. C. Pease.

VIRGINIA.

(WITH NEW JERSEY.)

WASHINGTON [2].

GENERAL CONFERENCE. Rev. Harry B. Hendley, Prof. Louis F. Anderson.

Columbia River Association, 11. Rev. Cephas F. Clapp.

Eastern Washington and North Idaho Association, 79. Rev. W. H. Ashley, Rev. B. C. Preston, Mrs. B. C. Preston, Rev.

D. E. Wilson, Rev. Harold E. Anderson, Mr. W. H. Short, Mrs. W. H. Short, Rev. S. B. L. Penrose.

Northwestern Association, 37. Rev. Gilbert T. Holcombe, Rev. C. R. Gale, Mrs. C. R. Gale.

Pacific German Association, 17. Rev. M. E. Eversz.

Seattle Association, 32. Rev. Edward L. Smith, Rev. W. W. Scudder, Rev. F. J. Van Horn.

Tacoma Association, 22. Rev. Robert H. Edmonds, Mrs. H. B. Hendley.

Yakima Association, 7.

Wisconsin [4].

Congregational Association. Mr. W. W. Hughes, Rev. Homer W. Carter, Rev. L. H. Keller.

Beloit Association, 31. Rev. Almon O. Stevens, Rev. William A. Leary, A. S. Baker.

Eau Claire Association, 29. Rev. William J. Gray, Rev. L. C. Grant, Rev. C. M. Good.

La Crosse Convention, 27. Mr. J. J. Hughes, Rev. E. G. Updike.

Madison Convention, 41. Rev. C. W. Stark, Rev. O. L. Robinson, Rev. A. J. Buxton, Rev. D. Q. Grabill.

Milwaukee Convention, 32. Rev. Charles H. Beale, Mr. C. C. Gittings, Rev. Robert J. Locke.

Northeast Convention, 19. Rev. J. E. Searles, Rev. F. W. Heberlein.

Superior Convention, 12. Rev. J. W. Jordan, Mr. W. N. Fuller.

Winnebago Convention, 35. Rev. John Faville, Mr. R. M. Higgins, Rev. Edwin A. Ralph.

Wisconsin Welsh Convention.

Wyoming [1].

General Association. Rev. W. B. D. Gray.

Wyoming Southern Association, 9. Rev. F. C. Lewis.

Wyoming Northern Association, 7. Rev. Charles G. Miller.

Members ex Officiis.

Assistant Moderator. — Henry M. Beardsley.
Registrar and Treasurer. — Rev. Joel S. Ives.
Secretary. — Rev. Asher Anderson.

Societies.

American Board. — Rev. Cornelius H. Patton.
American Missionary Association. — Rev. F. Q. Blanchard.
Congregational Education Society. — Rev. William R. Campbell.
Congregational Home Missionary Society. — Rev. S. H. Woodrow.
Congregational Sunday-School and Publishing Society. — Rev. Frederick H. Page.
Congregational Church Building Society. — Rev. Charles H. Richards.
Congregational Brotherhood. — Rev. Henry A. Atkinson.
Board of the Hawaiian Evangelical Association. — Hon. Peter Cushman Jones.
Woman's Federation. — Mrs. W. C. Kantner.

Colleges.

Beloit College. — Pres. Edward D. Eaton.
Colorado College. — Pres. William F. Slocum.
Grinnell College. — Pres. J. H. T. Main.
Kingfisher College. — Pres. Calvin B. Moody.
Pomona College. — Pres. James A. Blaisdell.
Straight University. — Rev. H. P. Douglass.
Tillotson College. — Major Ira H. Evans.
Washburn College. — Vice-Pres. Duncan L. McEachron.
Wheaton College. — Pres. Charles A. Blanchard.
Olivet College. — Pres. E. G. Lancaster.
Yankton College. — Prof. G. H. Durand.
Fairmount College. — Pres. H. E. Thayer.
Tabor College. — Dean N. W. Wehrhan.
Tougaloo. — Pres. W. T. Holmes.

Theological Seminaries.

Andover Seminary. — Prof. Daniel Evans.
Pacific Seminary. — Pres. Charles S. Nash.
Chicago Seminary. — Pres. Ozora S. Davis.
Hartford Seminary. — Prof. Edwin Knox Mitchell.
Tougaloo University. — Pres. Wm. T. Holmes.

Speakers for National Council.

Rev. Peter S. Ainslie, Rev. Carl S. Patton, Rev. Newman Smyth, Rev. Raymond Calkins, Rev. Newell D. Hillis, Rev. Graham Taylor, Prof. E. A. Steiner, Hon. Simeon E. Baldwin, Rev. Oliver Huckel, Rev. Henry H. Proctor, Pres. Ozora S. Davis, Rev. Frank J. Goodwin.

State Secretaries.

(other than delegates.)

Miss L. A. Collins, New Mexico; Rev. D. S. Bayley, Colorado; Rev. G. E. Green, South Dakota.

Members of Committees Not Named Elsewhere.

W. H. Catlin; E. S. Miller; F. B. Smith; E. H. Pitkin; J. M. Whitehead; C. C. Merrill; Miss S. L. Day; H. C. Herring; F. W. Hodgdon; Miss Flora Starr; Mrs. N. W. Ferrier; W. G. Puddefoot; W. Walker; J. A. Adams; J. H. George; H. H. Russell.

Foreign Missionaries.

Rev. J. K. Browne, Turkey; Rev. and Mrs. C. C. Tracy, Turkey; Rev. J. K. Greene, Turkey; Rev. and Mrs. C. E. Ewing, China; Rev. and Mrs. Sidney L. Gulick, Japan; Rev. and Mrs. John Howland, Mexico; Rev. Irving M. Channon, Micronesia; Rev. and Mrs. Lyman Peet, China; Rev. and Mrs. Merlin Ennis, Africa; Rev. and Mrs. Chas. H. Maxwell, Africa; Thomas B. Scott, M.D., Ceylon; Mrs. Marion Web-

ster, Africa; Rev. and Mrs. Wm. C. Bell, Africa; Chas. T. Sibley, M.D., Philippines; Rev. and Mrs. C. T. Erickson, Albania; Miss Ellen M. Stone, formerly Bulgaria; Mrs. Geo. B. Cowles, Africa; Miss Lucia Lyons, China; Mrs. L. I. Wellman, formerly Africa; Dr. and Mrs. Cooper, China; Rev. Clarence A. Neff, China; Wayne C. Bowers, Spain; Mr. H. B. King, Bulgaria; Mr. Leroy H. Stafford, Turkey.

Moderators.

Pres. Cyrus Northrop, Rev. Washington Gladden, Hon. Thomas C. MacMillan, Rev. Nehemiah Boynton.

Assistant Moderators.

Rev. Chas. R. Brown, Connecticut; Hon. J. H. Perry, Connecticut; Pres. J. G. Merrill, Tennessee; Rev. Franklin S. Fitch, New York; Rev. Geo. W. Henderson, Louisiana; Pres. S. B. L. Penrose, Washington; Rev. H. H. Proctor, Georgia; Pres. Charles S. Nash, California.

Preachers.

Rev. A. J. Lyman, New York; Rev. Charles E. Jefferson, New York.

Ministers Serving Churches Entertaining Council.

Rev. Frank G. Beardsley, Rev. Geo. B. Drake, Rev. C. S. Colburn, Rev. Lewis H. Bookwalter, Rev. John H. Nichols, Rev. Frank G. Smith, Rev. Frank L. Johnston, Rev. Hiram B. Harrison, Rev. Dwight F. Mowery, Rev. John B. Silcox, Rev. H. D. Sheldon.

Assistant Secretary.

Rev. Henry L. Bailey, Massachusetts, was elected assistant secretary.

Assistant Registrars.

Rev. John H. Grant, Ohio, and John W. Logan, Texas, were elected assistant registrars.

Committees Appointed.

Upon the report of the Nominating Committee, the following were appointed:

Business Committee. — Rev. Charles F. Carter, Connecticut; H. T. Eddy, Minnesota; Rev. Lewis T. Reed, New York; A. Loomis, South Dakota; Rev. Theodore M. Shipherd, Nebraska.

On Credentials. — Rev. Charles H. Beale, Wisconsin; E. E. Knut, and Rev. Asher Anderson, Massachusetts.

Finance. — F. O. Winslow, Massachusetts; S. E. Knecht, Illinois; Albert Marty, Missouri.

Reports.

The following reports were received: the report of the Provisional Committee; Publishing Committee; Secretary of Council; Treasurer of Council; Treasurer of Corporation; Committee of Nineteen; Committee on Calvin Centenary; Apportionment Commission.

After statement by Lucien C. Warner, New York, it was *voted:* That the report of the Apportionment Commission be referred to a committee of five to report later.

There were also received the reports of the Congregational Brotherhood; the Committee on Church Property; Church Unity; Comity, Federation, and Unity; Corporation; Charities and Corrections; Delegates to Federal Council; Evangelism; Industrial Committee.

It was *voted:* That the report of the Industrial Committee be referred to a committee of five.

Greetings.

"The General Convention of the Protestant Episcopal Church assembled in New York sends fraternal greetings and prays that the day may be hastened when all Christians shall be joined together in that peace and unity for which our Lord prayed.

"HENRY AUSTIN, *Secretary.*"

It was *voted:* That suitable response be made by a committee consisting of the moderator, the secretary, and Rev. Newman Smyth, Connecticut; and that the same committee be author-

ized to communicate with any national religious bodies at present in session.

The following was adopted:

"The National Council of the Congregational Churches of the United States sends greeting to the Universalist Convention, now assembled in Chicago; and we would express our desire to coöperate with you in every good work in the name of our common Master and Lord."

Later the following response was received:

"The Universalist General Convention in session at Chicago receives with heartfelt appreciation the greeting and Christian fellowship from your distinguished body, and in reply expresses the hope that the coming years may draw both bodies of Christians into a closer unity of spirit in the service of Jesus Christ."

Reports.

There were also received the reports of the Committee on Ministerial Education; Order of Public Worship; Religious Education; Temperance.

Greetings.

"We, the members of all the Japanese Congregational Churches of the Pacific Coast, unitedly send you our most hearty greetings and best wishes for this epoch-making event in the history of our denomination. We pray that God may bless every one of you and give you wisdom and courage for the evangelization of the world."

The following reply was made:

"Responding to the gracious greeting from the Japanese Congregational Churches of the Pacific Coast, the National Council of Congregational Churches heartily reciprocates its spirit, feeling strengthened by this fraternal expression and praying for the time when there shall be neither West nor East, but all shall be one in Christ."

Committee on Report of Apportionment Commission.

The following were appointed: Epaphroditus Peck, Connecticut; Rev. Oscar E. Maurer, Connecticut; Rev. H. Grant Person, Massachusetts; Rev. James S. Williamson, Michigan; C. H. Kirshner, Missouri.

At 4.55 a recess was taken after prayer and benediction by Rev. Washington Gladden, Ohio.

WEDNESDAY EVENING.

The Council assembled at 7.30, Assistant Moderator Beardsley in the chair. "My soul, be on thy guard" was sung.

Committee on Report of Industrial Committee.

The following were appointed: Rev. William H. Day, California; Rev. Edwin B. Robinson, Massachusetts; Rev. Parley P. Womer, Minnesota; Rev. E. Lyman Hood, Georgia; Roger Leavitt, Iowa.

The moderator, Rev. Charles R. Brown, Connecticut, having been out of the city until this time, was greeted by the Council and was escorted to the chair by Rev. Samuel H. Woodrow, Missouri; Rev. William H. Day, California, and Rev. Charles S. Mills, New Jersey.

After an anthem by the quartet of the First Church, the Council sang, "Jesus shall reign where'er the sun."

A gavel made of five pieces, one each from the Asa Turner home, Denmark, Ohio; Tabor College, Washburn College, Drury College, and the first meeting house of the First Congregational Church, Kansas City, was presented by Rev. James G. Dougherty, Missouri, and the same was accepted by the moderator.

Greetings.

Rev. D. S. Stevens, D.D., chancellor of Kansas City University, presented greetings from the Methodist Protestant Church.

Welcome.

Welcome was extended to the Council from Rev. Frank G. Smith, pastor of the entertaining church, and on behalf of the

laymen of the city from Henry M. Beardsley, to which the moderator made response.

The choir sang " I heard the voice of Jesus say."

Address of the Retiring Moderator.

Rev. Nehemiah Boynton, New York, the retiring moderator, made an address on " The New Congregationalism."

" I love thy kingdom, Lord," was sung, and the benediction pronounced by Rev. James B. Silcox, Missouri.

THURSDAY MORNING, October 23.

At 9 A.M. worship was led by Rev. Raymond Calkins, Massachusetts, assisted by Rev. Charles S. Mills, New Jersey.

At 9.30 the Moderator called the Council to order.

Federal Council.

The report of the delegates to the Federal Council was presented and the resolutions adopted.

Credentials.

It was *voted:* That the recommendation of the Committee on Credentials to seat delegates from the Welsh Association, Iowa, and the Third Congregational District, Alabama, be adopted.

Memorial from Maine.

The memorial from Maine on the subject of increased Council dues was received and referred to the Business Committee.

Christian Service.

The resolution requesting the Business Committee to report to the Council on the advisability of organizing a movement to bring the claims of Christian service before young men was discussed by Rev. Charles A. Blanchard, Illinois; C. A. Prouty and William Shaw, Massachusetts, and received. It was later referred to the Committee on Religious Education.

Annuities.

The memorial from the Wisconsin State Association on ministerial annuities was received.

Church Property.

On recommendation of the Business Committee the report of the Committee on Church Property was adopted.

A recess was taken at 10.30.

Congregational Home Missionary Society.

The sessions of the Congregational Home Missionary Society continued from 10.30 Thursday morning through the afternoon and evening.

During the afternoon the annual business meeting of the Woman's Home Missionary Federation was held at the Westminster Church.

Friday Morning, October 24.

At 9 A.M. worship was led by Rev. Raymond Calkins assisted by Rev. Livingston L. Taylor, New York.

At 9.40 the Council was called to order by the moderator.

Greetings.

Greetings were presented from the Congregational Union of Australia, and suitable response was sent to Rev. Thomas Roseby, LL.D., president of the Australasian Congregational Union.

Commission of Nineteen.

On recommendation of the Business Committee it was *voted:* That the report of the Commission of Nineteen be the order of business for Saturday morning, October 25, and that the vote be taken at 12 M.

Temperance.

Resolution 3 of the report of the Committee on Temperance was adopted, and after a general discussion Resolution 4 was adopted by the following vote: Yea, 517; Nay, 14. The registrar was instructed to note that the voting privilege had been explicitly limited by the ruling of the moderator to the delegates of the Council.

Rural Problem.

The resolution that a Commission of Nine be appointed, to be designated the Commission on the Church and the Rural Problem, was referred to the Committee on Religious Education.

AMERICAN MISSIONARY ASSOCIATION.

At 10.30 the seventy-seventh annual meeting of the American Missionary Association continued through Friday morning, afternoon, and evening.

SATURDAY MORNING, October 25.

At 9 A.M. worship was led by Rev. Raymond Calkins, assisted by Rev. Rockwell H. Potter, Connecticut.

The moderator called the Council to order at 9.30.

Commission of Nineteen.

The report of the Commission of Nineteen was presented to the Council by Rev. Frank K. Sanders, Kansas. Rev. William E. Barton, Illinois, followed in behalf of the sub-committee on the constitution; Rev. Charles S. Nash, California, on the secretaryship; and Prof. Williston Walker, Connecticut, on the missionary societies and their relation to the Council.

It was *voted:* That the general discussion be in the following order: The missionary societies, the secretaryship, other details.

It was *voted:* That all votes taken previous to the final vote be regarded as informal and non-binding.

General discussion followed with various votes, including the approval of the different sections of the report. Some changes were accepted by the Commission and the final form of the report with the enacting resolutions were adopted, and will be found on pages 335-355.

The Doxology, "Praise God from whom all blessings flow," was sung, and prayer was offered by Rev. Albert J. Lyman, New York.

The following resolution was adopted: That the Council presents to the members of the Commission of Nineteen and records upon its minutes its most hearty and sincere thanks for their long and faithful labors; for their uniform open-minded-

ness and unfailing courtesy; and for the value of the finished product of their labors.

"I love thy kingdom, Lord," was sung, the benediction was pronounced by Rev. Sidney M. Gulick, of Japan, and a recess was taken at 12.50.

SUNDAY, October 26.

At the First Congregational Church the service was in charge of the pastor. The invocation was by Rev. Harry E. Peabody, Illinois; the pastoral prayer by Rev. Charles H. Beale, Wisconsin; and the sermon by Rev. Charles E. Jefferson, New York, from the texts "O that I knew where I might find him" and "Come and see"; the topic, "The World's Cry and Christianity's Response." The Sacrament of the Lord's Supper was administered by Rev. John K. Browne, Turkey, and Rev. Frank L. Moore, Colorado.

Church Unity.

At 2.30 an address on church unity was delivered by the presiding officer, Rev. Newman Smyth, Connecticut, and also by Rev. Peter Ainslie, Maryland, of the Church of Christian Disciples.

An address was also given by Rev. Oliver Huckel, Maryland, on "A Working Basis for Church Unity."

Social Service.

At 3.30, in the Labor Temple, services were held in charge of Secretary Henry A. Atkinson.

SUNDAY EVENING.

At 7.30, Rev. William R. Campbell, Massachusetts, presiding, after music by the choir, the invocation by Rev. Stephen A. Norton, Massachusetts, an address was given by the moderator on "The Training of Leaders"; by Rev. Ernest B. Allen, Ohio, on "The First Duty of American Congregationalism," and by Rev. Carl S. Patton, Ohio, on "The Leader and His Task." Bishop E. R. Hendrix, of the Methodist Episcopal Church South, offered prayer and pronounced the benediction.

MONDAY, October 27.

At 9 A.M. the prayer service was led by Rev. Raymond Calkins, assisted by Rev. E. Lincoln Smith, New York.

The one hundred and fourth annual meeting of the American Board of Commissioners for Foreign Missions occupied the balance of the day and also Tuesday.

At 12 M. the Council was called to order by assistant moderator Beardsley.

Greetings.

Greetings were received from the Christian Endeavor Union of Chicago.

Committee on Religious Education.

The report of the Committee on Religious Education was made by Rev. J. Percival Huget, Michigan, and the following recommendations were adopted:

1. That a Commission on Religious and Moral Education of twelve or fifteen members be appointed.

2. That the Council again indicates its approval of the appointment of an educational missionary secretary. Inasmuch as the action taken by the Council upon the report of the Commission of Nineteen will have an important bearing, we do not at this time offer any suggestion as to the manner in which said secretary shall be appointed, but refer the matter either to our missionary societies in conference or to such Commission on Missions as may be constituted by this Council.

Voting Membership.

The following was adopted:

1. Membership in the Council shall entitle one to voting membership in the several benevolent societies only when the certificate of election as delegate is approved by the Committee on Credentials of the National Council.

2. In the absence of a delegate from the first stated meeting of the Council after his election, the properly accredited sub-

stitute being duly enrolled and present succeeds the primary delegate for the entire unexpired time.

3. If any delegate cannot be present at the first meeting of the Council after his election, he may send his certificate of election to the Committee on Credentials, and if his place is not filled by a substitute properly enrolled, the primary delegate shall be enrolled as a member *in absentia*, such enrollment being equivalent to attendance as evidence of membership.

4. The substitute for the primary delegate shall have the same privilege of presenting his credentials *in absentia* accorded to the delegate, and if said primary delegate shall not be enrolled and the credentials are approved, the name of the substitute shall be inserted in the roll as having qualified as a member of the Council.

Segregation.

The following was adopted:

"The historic attitude of the Congregational churches of the United States has been consistently for fair play, justice, and equality of opportunity for the negro people. It stands to-day on this platform.

"Therefore this Council views with profound concern the tendency to extend the principle of segregation in discrimination against the negro race. We regard this form of race humiliation as violating the spirit of the Constitution and opposed to the teachings of Jesus Christ.

"The Council, therefore, makes earnest and respectful appeal to President Wilson to use his authority to prevent any such humiliation of employees under the National Government."

World Conference.

The following was adopted:

Whereas, the Protestant Episcopal Church of the United States has taken the initiative in calling a World Conference on Faith and Order and is sending to the Non-Conformist Communion of Great Britain a commission of which Rev. Newman Smyth, Connecticut, is chairman,

Resolved, That the National Council of Congregational Churches of the United States cordially commends this commission to the Congregational churches of Great Britain.

Commission on Unity.

It was *voted:* That the Commission on Unity be authorized to increase their number if the development of their work renders it in their judgment desirable; their nomination being subject to the approval of the Executive Committee of the Council.

American Bible Society.

In response to the request of the American Bible Society, the following was adopted:

"Recognizing that the American Bible Society adequately provides Scriptures in various languages for use by our churches, Sunday-schools, and missions in the United States and in many foreign lands,

"*Resolved,* That we recommend to pastors of Congregational churches that, in plans for benevolences beyond the regular apportionment, they include, when practicable, an annual collection for the work of the American Bible Society."

And the following were elected as the Commission on the Bible Cause: Rev. Livingston L. Taylor, Rev. Lewis T. Reed, Rev. C. Rexford Raymond, all of New York.

Welfare of Enlisted Men.

It was *voted:* That in view of the memorial from the Association of the Chaplains of the Military and Naval Forces of the United States referring to the peculiar hardships and temptations of our soldiers and sailors,

That the National Council appoint a Commission of Three to coöperate with committees of other churches to promote the moral and religious welfare of the men under the flag.

There were elected: Rev. Oliver Huckel, Maryland; Rev. John W. Frizzell and Rev. Edwin M. Bliss, District of Columbia.

Representation.

It was *voted:* That in interpreting the provisions of Article III, Section 1, Subsection *a*, of the Constitution adopted

October 25, 1913, with regard to states having Associations but no Conference, or vice versa, the following rules shall prevail:

If a State Conference contains no district association, its churches shall nevertheless be entitled to representation as if they all constituted a single district association.

If a state has no conference but has one or more district associations not belonging to any conference, such associations in that state shall be entitled to representation as if they together constituted a State Conference.

San Francisco Exposition.

In accordance with the request of the Federal Council of the Churches of Christ in America, the following was adopted:

Whereas, There is to be held in the city of San Francisco in 1915 a great exposition in which both American and foreign nations are to participate, and

Whereas, The moral conditions under which such an exposition is held are a matter of immediate and general concern, and

Whereas, The Council is informed of energetic action already taken by the mayor and officials of San Francisco in the interest of the moral influences of the exposition,

Resolved, That the National Council of the Congregational Churches of the United States earnestly urge the city government of San Francisco and the Board of Directors of the Exposition to adopt every means to prevent the exploiting of the exposition by commercialized vice and to protect the visitors to San Francisco from such influence as would tend to lower public morals and injure the good name of San Francisco in America.

And we further commend the foresight of the mayor and officials of San Francisco and endorse such worthy action.

Resolutions.

Resolutions on Place and Need of Revivals in Church Life, presented by Rev. Charles A. Blanchard, Illinois; of Endorsement of Young People's Society of Christian Endeavor, by

William Shaw, Massachusetts; on Printing Reports of Commission of Nineteen, by John H. Perry, Connecticut, were received.

A recess was taken till 4.30 P.M. Tuesday.

TUESDAY, October 28.

At 9 A.M. the prayer service was led by Rev. Raymond Calkins, assisted by Rev. William H. Day, California.

After the sessions of the American Board the Council was called to order at 4.30 P.M. by assistant moderator Beardsley.

Commissions.

On recommendation of the Business Committee it was voted that the following commissions be appointed: on Unity, Federation, and Comity; Social Service; Moral and Religious Education; Temperance; Order of Public Worship.

Commission on Missions.

The following were elected as the Commission on Missions:

For two years: Edward M. Bassett, New York; Rev. Willis H. Butler, Massachusetts; David P. Jones, Minnesota; Rev. Henry C. King, Ohio; Roger Leavitt, Iowa; James Logan, Massachusetts; Samuel O. Prentice, Connecticut.

For four years: Augustus W. Benedict, Missouri; Rev. Donald J. Cowling, Minnesota; Rev. William H. Day, California; Rev. Carl S. Patton, Ohio; Rev. Frank M. Sheldon, Michigan; Rev. Jay T. Stocking, Massachusetts; George M. Vial, Illinois.

Representing the Societies: Samuel B. Capen, Massachusetts, for the American Board; Rev. Watson L. Phillips, Connecticut, for the C. H. M. S.; John R. Rogers, New York, for the A. M. A.; Rev. William R. Campbell, Massachusetts, for C. E. S.; Lucien C. Warner, New York, for C. C. B. S.; Rev. Frederick H. Page, Massachusetts, for S. S. and P. S.; H. Clark Ford, Ohio, for C. B. M. R.; Mrs. Williston Walker, Connecticut, for Woman's Home Missionary Federation; Miss Sarah L. Day, Massachusetts, for Woman's Boards of Missions.

General Secretary.

Rev. Hubert C. Herring, New York, was nominated for General Secretary, and after the seconding of the nomination by Rev. William E. Barton, Illinois, Rev. Cornelius H. Patton, Massachusetts, Rev. Pearse Pinch, South Dakota, he was elected and made response to the Council.

Executive Committee.

The following were elected the Executive Committee:

The moderator and the general secretary *ex officiis.*

For two years: Hubert J. Brown, Maine; A. Gardner Cooper, New York; Rev. Frederick B. Richards, Massachusetts.

For four years: Rev. Ernest G. Guthrie, Vermont; William W. Mills, Ohio; F. W. Chamberlin, Illinois.

For six years: Rev. Charles F. Carter, Connecticut; Preston Pond, Massachusetts; Rev. Rockwell H. Potter, Connecticut.

Delegates to Federal Council.

Rev. Charles R. Brown, Connecticut; Rev. Hubert C. Herring, New York; Rev. William E. Barton, Illinois; Rev. Frank K. Sanders, Kansas; Rev. William Hayes Ward, New York; Rev. Frank N. White, Minnesota; Rev. E. Talmadge Root, Massachusetts; Rev. George A. Gordon, Massachusetts; Rev. S. Parkes Cadman, New York; Rev. Charles C. Creegan, North Dakota; Rev. Charles E. Burton, Ohio; Henry M. Beardsley, Missouri; Rev. Edward W. Bishop, Michigan; Rev. Frank T. Bailey, Colorado; Rev. John H. Kilbourn, Massachusetts; Rev. William T. McElveen, Illinois; George W. Marston, California; Rev. Shepherd Knapp, Massachusetts; Rev. Ashley D. Leavitt, Maine.

Commission on Comity, Federation, and Unity.

Rev. Raymond Calkins, Massachusetts; Rev. Newman Smyth, Connecticut; Rev. William Hayes Ward, New York; Rev. Charles S. Mills, New Jersey; Rev. Gerald H. Beard, Connecticut; Rev. James A. Blaisdell, California.

Nominating Committee.

The following were elected the Nominating Committee:

For four years: Prof. Williston Walker, Connecticut; Rev. Frank N. White, Minnesota; James Lyman, Illinois; Guilford Dudley, New York; Thomas Weston, Jr., Massachusetts.

For two years: Rev. Charles S. Nash, California; Henry M. Beardsley, Missouri; Rev. Frank K. Sanders, Kansas; Rev. Dan F. Bradley, Ohio.

WEDNESDAY, October 29.

At 9 A.M. the prayer service was led by Rev. Raymond Calkins, assisted by Rev. Daniel Evans, Massachusetts.

At 9.30 the Council was called to order by the moderator.

Apportionment Commission.

Epaphroditus Peck, Connecticut, presented the report of the Committee on Report of the Apportionment Commission, which was accepted, and later Resolutions 1, 2, 9, and 10 were adopted; and Resolutions 3, 4, 5, 6, 7, and 8 were referred to the Commission on Missions, together with the suggestion to society treasurers concerning special funds received for the work of the society named.

Commission on Social Service.

Rev. William H. Day, California, presented the following report of the Committee on Industry and Brotherhood, which was adopted:

We beg to recommend, in accordance with suggestions in these reports, the following:

1. That the standing committees on Industry and Congregational Brotherhood be discontinued.

2. That the National Council establish a "Commission on Social Service" to direct the activities of our churches in dealing with social problems in city and in country, including those in the rural church and community, in municipal and industrial conditions, and in the work of charities and corrections.

3. That the commission shall consist of nine members to serve for two years.

4. That the commission shall choose an executive secretary who shall serve the National Council as industrial secretary.

5. That the Council shall request the National Brotherhood to commit its work to this commission, and that the commission promote and utilize local, district, and state brotherhoods.

6. That the commission shall report to the next National Council such modification of the foregoing plans as may be suggested by experience.

7. That the Council authorize the commission's annual budget of $6,000, and include in the National Council budget not to exceed one half that amount — the amount of the secretary's salary — authorizing the commission to raise the balance.

8. That the commission shall coöperate with the Social Service Commission of the Federal Council of the Churches of Christ in America in all matters requiring interdenominational expression and action.

Charities and Corrections.

It was *voted:* That the interests of charities and corrections be referred to the Commission on Social Service.

Secretary Asher Anderson.

The following was adopted by a rising vote, being introduced by the Business Committee:

Whereas, the welfare and progress of the denomination have demanded and secured an enlargement of the scope of the secretarial office, and

Whereas, the retiring secretary himself officially voiced this need to the Council in 1907, though at no time aspiring to the larger office himself, and

Whereas, during his twelve years of occupancy of the office he has dignified, enlarged, and made it so effective that its further enlargement has become essential, having elevated it from a clerkship to a secretaryship and having brought the Congregational Year-Book to a high state of perfection whereby it ranks easily first among publications of its class, therefore

Resolved, That this Council place on record its recognition and appreciation of the accuracy, efficiency, wisdom, and devotion with which Dr. Asher Anderson has administered the secretarial office from 1900 to 1913 and request the Executive Committee to retain his statistical and editorial talent for the further service of the denomination.

Secretary Anderson made suitable response.

Arbitration.

The following was adopted:

"The Congregational Churches of the United States, confessing anew their allegiance to the Prince of Peace and desirous of making the Christian Church the foremost peacemaker of the world, desire to place on record their disapproval of the present rivalry of Christian nations in creating colossal armies and navies and to declare themselves the unflinching antagonists of all who by word or deed fan the flames of racial prejudice or disseminate the seeds of international ill-will.

"Believing that our republic both by situation and tradition is peculiarly fitted to lead the nations into the paths of peace, we appeal to our President and Congress to call a halt in the swelling expenditures for the paraphernalia of war and exhort our pastors and teachers to keep before the public mind the evils and perils of militarism, to explain and defend the cause of arbitration, and to work in season and out of season for the advancement of world-wide brotherhood.

"We heartily commend the work of the International Conference in its program for the commemoration of the first century of peace between the United States and Great Britain and recommend that in all our churches exercises be held which shall swell the significance and influence of the celebration."

CONGREGATIONAL BOARD OF MINISTERIAL RELIEF.

At 10.15 the report of the treasurer was received and placed on file.

The report of the secretary was presented and adopted.

"Blest be the tie" was sung, and prayer offered by Rev. Harry P. Dewey, Minnesota.

Addresses.

Rev. Francis L. Hayes, Illinois, made an address on "The Grand Army of the Church." An address was also made by Rev. William E. Barton, Illinois.

Ministerial Annuities.

Rev. Samuel L. Loomis, New Jersey, reported on the memorial from California and presented a plan for ministerial annuities, and it was later *voted:* That the resolutions be referred with power to the Board of Ministerial Relief, after discussion opened by Rev. Frank J. Goodwin, New Jersey.

Woman's Board of Missions of the Interior.

During the forenoon a meeting of the Woman's Board of Missions of the Interior was held in the Parish House.

Congregational Sunday-School and Publishing Society.

This society occupied the afternoon with reports, business, and addresses.

Brotherhood.

At 7.30, Henry M. Beardsley in the chair, prayer was offered by Rev. Ernest H. Tippett, Ohio; the president made the annual address, and addresses were made by Rev. Graham Taylor, Illinois, Secretary Henry A. Atkinson, Illinois, and Rev. Edward A. Steiner, Iowa.

Thursday, October 30.

At 9 A.M. the prayer service was led by Rev. Raymond Calkins, assisted by Rev. Ozora S. Davis, Illinois.

At 9.30 assistant moderator Beardsley called the Council to order.

On report of Nominating Committee the following commissions were elected:

Evangelism. — Rev. Clarence F. Swift, Massachusetts; Lewis P. Haight, Michigan; Fred B. Smith, New York; Rev. John B. Silcox, Missouri; Rev. A. Z. Conrad, Massachusetts.

Religious and Moral Education. — Rev. Oscar C. Helming, Illinois; Rev. George S. Rollins, Massachusetts; L. A. Weigle, Minnesota; Mrs. Alice F. Furman, Illinois; Paul C. Warren, Michigan; Edward P. St. John, Connecticut; Irving S. Wood, Massachusetts; Rev. Frank M. Sheldon, Michigan; Rev. Oscar E. Maurer, Connecticut; Kenyon L. Butterfield, Massachusetts; Rev. Franklyn J. Estabrook, California; Mary E. Woolley, Massachusetts; Rev. James S. Williamson, Michigan; Rev. John W. Davies, Illinois; Rev. Lewis H. Keller, Wisconsin; Rev. Francis E. Clark, Massachusetts.

Public Worship. — Rev. Charles H. Richards, New York; Rev. Lucius H. Thayer, New Hampshire; Rev. Edward I. Bosworth, Ohio; Rev. John W. Buckham, California; Waldo S. Pratt, Connecticut; Rev. William D. Mackenzie, Connecticut.

Congregational Board of Ministerial Relief.

It was *voted*, on the report of the Nominating Committee, that the following persons constitute the Board of Ministerial Relief:

Rev. Henry A. Stimson, New York; Rev. Louis F. Berry, Connecticut; James G. Cannon, New York; Clarence W. Bowen, New York; Rev. Samuel L. Loomis, New Jersey; Rev. Ambrose W. Vernon, Massachusetts; Rev. Frank J. Goodwin, New Jersey; Guilford Dudley, New York; H. Clark Ford, Ohio; Lucien C. Warner, New York; B. H. Fancher, New York; Rev. Charles S. Mills, New Jersey; Charles C. West, New Jersey; together with the moderator and the secretary *ex officiis*.

Members of the Corporation.

For six years: Simeon E. Baldwin, John H. Perry, Edwin H. Baker, William B. Cogswell, Alfred Coit, Connecticut; Thomas C. MacMillan, Illinois; H. Edward Thurston, Rhode Island; J. R. Libby, Maine.

Treasurer.

Rev. Joel S. Ives, Connecticut, was elected treasurer.

Social Service.

The following were elected the Commission on Social Service; Rev. Fred B. Hill, Minnesota; Henry M. Beardsley, Missouri; Rev. Graham Taylor, Illinois; Rev. Arthur E. Holt, Kansas; Rev. Frederick A. Sumner, Connecticut; Rev. William B. Thorpe, California; Rev. Edwin B. Robinson, Massachusetts; Rev. Washington Gladden, Ohio; Rev. John P. Sanderson, Illinois.

Temperance.

The following were elected the Commission on Temperance: Rev. William T. McElveen, Illinois; Rev. Charles E. Burton, Ohio; Rev. Frank G. Smith, Missouri; Rev. Howard H. Russell, Ohio; William Spooner, Illinois.

Social Purity.

A commission of five on Social Purity was referred to the Nominating Committee with power.

Thanks.

The following resolution was adopted and by vote was read at the evening session by the registrar:

We, the members of the National Council of the Congregational Churches of the United States, and of the affiliated Missionary and Educational Societies, do gladly express and place on record our heartfelt gratitude to all our friends in Greater Kansas City for their gracious and generous hospitality.

We are especially grateful to the efficient Committee of Three, of which the modest and versatile Mr. O. J. Hill is chairman. That committee has been as resourceful as it has been invisible. The results of its thoughtfulness have been evident, though the committee has kept out of sight. For many months this fine group of capable business men and pastors has untiringly worked preparing for our coming. As they worked, they prayed. That for which they so fervently prayed, so wisely planned, and so assiduously labored has been fully realized. We have all been greatly blessed. Many of our meetings have been Mounts of Transfiguration. To the blessings we have

received the careful and complete arrangements made by this committee have contributed much. The arrangements for this determining Council have been perfect, no detail has been lacking, — theirs has been a royal hospitality. And our cups have run over.

We express our hearty thanks to the members and friends of the Congregational churches of Greater Kansas City who have so cordially welcomed us to their homes and their hearts. Many friendships have been made during these nine days that have been enriching and will be permanent.

We express our hearty thanks to the First Congregational Church of Kansas City and its warm-hearted pastor, the Rev. Frank G. Smith, D.D. We know no church edifice better adapted for a great meeting, and no pastor more brotherly and kind. To all the pastors of this splendid Greater Kansas City brotherhood we tender our loving greetings and cordial gratitude. We have enjoyed these days of fellowship with them; we salute them as brothers beloved.

To all who have ministered to us, we express our thanks. We are grateful to the ladies of this church for the floral decorations that have beautified the pulpit; to the two choirs, that of the First Church and that of the Westminster Church, for the splendid music by which they have enriched our services; to Mrs. Guy, the organist, who has played so delightfully, and to the other musicians; to the ushers for their courteous attention; to the ladies of the Central Methodist Church for their efficient aid in increasing and enlarging the great hospitality of the occasion; to the Associated Press for its unprecedented service; to the local newspapers, and to all who have aided in making this Council the blessing it has been.

Finances.

It was *voted:* That the churches be requested to contribute for the expenses of the National Council for the years 1914 and 1915 at the rate of four cents per member.

It was *voted:* That the treasurer be authorized to pay the bills officially contracted in the interest of this Council, together with those of the Commission of Nineteen.

Place of Meeting.

It was *voted:* That, in response to the invitation of the New Haven Association, the meeting of the Council in 1915 be held in New Haven, Conn.; and that, subject to the action of the Council of 1915, the session of 1917 be held in Los Angeles, Cal.

Young People's Society of Christian Endeavor.

The following was adopted:

This that Council desires to express its great satisfaction at the continued and world-wide spread of the Society of Christian Endeavor, which was organized in a Congregational church, and has now found a place in more than eighty denominations and in practically every country in the world.

We rejoice in the society's steadfast loyalty to the church of which it is a part, and in its spirit of unity that has united its members in the wider interdenominational fellowship of service.

We heartily commend the wise and far-reaching plans for training its members to greater efficiency in the service of Christ through his church, and urge all our pastors to give hearty and sympathetic leadership along these lines.

We desire especially to express our approval of the plans recently formed to challenge the young people with the claims of the ministry and missionary service at an age while there is yet time for them to make adequate preparation for these lines of work which are calling so insistently for recruits.

And it was *voted:* That the development and strengthening of the Societies of Christian Endeavor be referred to the Commission on Religious and Moral Education.

Congregational Board of Ministerial Relief.

The Commission of Nineteen made the following report, which was adopted:

We thoroughly endorse the work of the Board of Ministerial Relief and feel that it ought to have the heartiest support of all the churches and the most cordial coöperation of all existing state relief societies. We hope the day is not far distant when the present fund of $275,000 will reach the ultimate goal of a million, when every aged and dependent minister can be tenderly and adequately cared for.

Order of Worship.

It was *voted:* That the Council receives with approval the report of the Committee on Order and Worship and recommits the report to the Commission on the Order of Worship to complete the work, with authority to publish, when completed, for the use of ministers and churches wishing to use it.

International Sunday-School Association.

The Council referred to the Congregational Sunday-School and Publishing Society the nomination of a representative to serve upon the lesson committee of the International Sunday-School Association.

Olivet College.

The following was adopted:

In view of the past history and present necessity and opportunity of Olivet College, and the effort now being made to increase its endowment,

Resolved, That this Council recommends to the attention of the people of our order the imperative necessity of immediate aid in raising the $100,000 necessary before December 1, 1913, in order to secure $150,000 already pledged, and on which it is believed a further endowment of $250,000 in the near future depends.

New Work in Cities.

It was *voted:* That the Commission on Missions be asked to consider, with power to act, certain plans which the Church Building Society and the Home Missionary Society desire to submit with reference to the securing of special funds for initiating church work in cities. The commission, however, is explicitly instructed to approve no plan which in its judgment is likely to interfere with the successful prosecution of the Apportionment Plan.

Sabbath Observance.

The following was adopted:

Believing, with Daniel Webster, that "Sunday is nature's law as well as God's, and that no individual or nation can habit-

ually disregard it without coming to ultimate disaster and grief,"

Resolved, That the National Council of Congregational Churches assembled in Kansas City, October, 1913, calls upon the churches of its order to put new emphasis in preaching and personal example upon the importance and sanctity of the Sabbath and to counteract in every way possible the customs and influences that are rapidly tending to secularize the day and rob it of its holy opportunities for rest, worship, and the reverent recognition of God's beneficent purpose for man's highest temporal and eternal good.

Congregational House at Chautauqua.

It was *voted:* That the National Council hears with pleasure of the proposed enlargement of the Congregational House at Chautauqua, N. Y., for the purpose of furnishing free accommodation to our home and foreign missionaries during the Assembly season and summer vacations, and cordially commends the enterprise to our Congregational constituents.

Thanks.

It was *resolved*, That the thanks of the Council are due and are hereby tendered to our moderators, Rev. Charles R. Brown, D.D., Hon. Henry M. Beardsley, and Rev. Alexander C. Garner, for their patient courtesy and capability in forwarding its work.

And *further*, That we also tender our thanks to the Business Committee for their arduous labor, to our precentor for his help in song, and to Rev. Raymond Calkins, D.D., for the helpful leading of our daily devotions.

And *further*, That we thank the Nominating Committee and its chairman, Rev. Harry P. Dewey, D.D., for their services.

Minutes.

It was *voted:* That the registrar be authorized to complete the records and forward the same for the printed volume of the Minutes.

Constitution.

Whereas, The Constitution and By-Laws will be printed in the Minutes, it was *voted:* That the secretary be authorized to cause to be printed for early delivery a sufficient number of copies of the Constitution and By-Laws as adopted at this Council, and the Rules of Order of this body; these to be supplied at five cents per copy, or $3.00 per hundred.

It was *voted:* That at the close of the evening service the Council stand adjourned.

Prayer was offered and the benediction pronounced by Rev. Henry H. Kelsey, Ohio.

Congregational Church Building Society.

The meeting of the Congregational Church Building Society occupied the afternoon from 2 until 4.30.

Congregational Education Society.

The meeting of the Congregational Education Society occupied the balance of the afternoon.

At 7.30, Assistant Moderator Beardsley in the chair, prayer was offered by Rev. Philip S. Moxom, Massachusetts, and anthems were rendered by the choir.

In Memoriam, Rev. Henry Hopkins, D.D.

Rev. Charles F. Carter, Connecticut, for the Business Committee, read the following:

Mindful of the fact that the National Council of Congregational Churches has been in session in the First Congregational Church of Kansas City, a church hallowed by the life and ministry of the Rev. Henry Hopkins, D.D., who for twenty-two years served as its pastor and teacher,

Be it *resolved*, That we express our profound gratitude to God for the memory of Dr. Hopkins's distinguished services to our denomination, both as one of the chief builders of this church, and as a leader of our larger Congregationalism. We recall the large place that he occupied in the life of the city and of

the state. We are glad to honor his memory as that of one of the noblest types of our historic faith.

Be it further *resolved*, That this resolution be spread upon the minutes of the Council and that a copy of the same be sent to Mrs. Henry Hopkins at her home in Williamstown, Mass.

In Memoriam, Rev. Alexander Lewis, D.D.

Inasmuch as the Rev. Alexander Lewis, D.D., as pastor of the First Congregational Church, was the one who extended the invitation to the Council to meet in Kansas City in 1913; and inasmuch as Dr. Lewis has since been taken from us by death,

Be it *resolved*, That the Council hereby express its profound regret that Dr. Lewis could not have been spared to see the Council in session in this beautiful and splendidly appointed building, which was erected during his ministry, and which remains his enduring monument.

We desire also to express our sense of loss in the death of one who was an honored leader in our fellowship. We cherish his memory, and express our sincere sympathy with his church and his family for his untimely death.

Be it further *resolved*, that this resolution be spread upon the minutes of the Council and that a copy of the same be sent to Mrs. Alexander Lewis.

Addresses.

Simeon E. Baldwin, governor of the state of Connecticut, addressed the Council on "Responsibilities of the Church Respecting Marriages," and Rev. Newell D. Hillis, New York, on "The New Era for Democracy and the New Social Obligations for the Church."

Rev. Frank B. Smith, Missouri, offered prayer, pronounced the benediction, and the Council stood adjourned.

CHARLES R. BROWN, *Moderator.*

JOEL S. IVES, *Registrar.*

JOHN H. GRANT,
JOHN W. LOGAN,
Assistant Registrars.

OFFICERS.

The sixteenth triennial session of the National Council will be held in New Haven, Conn., 1915.

Officers for the Session of 1913.

Moderator, Rev. Charles R. Brown, Connecticut.
Assistant Moderators, Henry M. Beardsley, Missouri.
Rev. Alexander C. Garner, District of Columbia.

Secretary, Rev. Asher Anderson, Massachusetts.
Assistant Secretary, Rev. Henry L. Bailey, Massachusetts.
Registrar and Treasurer, Rev. Joel S. Ives, Connecticut.
Assistant Registrars, Rev. John H. Grant, Ohio.
John W. Logan, Texas.

Officers for 1913–1915.

Moderator, Rev. Charles R. Brown, Connecticut.
Assistant Moderators, Henry M. Beardsley, Missouri.
Rev. Alexander C. Garner, District of Columbia.

General Secretary, Rev. Hubert C. Herring, New York.
Treasurer, Rev. Joel S. Ives, Connecticut.

COMMITTEES — 1913–1915.

COMMITTEES OF SESSION.

Business. — Rev. Charles F. Carter, Connecticut; H. T. Eddy, Minnesota; Rev. Lewis T. Reed, New York; A. Loomis, South Dakota; Rev. Theodore M. Shipherd, Nebraska.

Credentials. — Rev. Charles H. Beale, Wisconsin; E. E. Knut; Rev. Asher Anderson, Massachusetts.

Finance. — F. O. Winslow, Massachusetts; S. E. Knecht, Illinois; Albert Marty, Missouri.

Nominating. — Rev. Harry P. Dewey, Minnesota; Samuel Usher, Massachusetts; Rev. Ozora S. Davis, Illinois; Rev. Samuel C. Bushnell, Massachusetts; George W. Marston, California.

Committee on Greetings. — The Moderator, Secretary, Rev. Newman Smyth, Connecticut.

Report of Apportionment Commission. — Epaphroditus Peck, Connecticut; Rev. Oscar E. Maurer, Connecticut; Rev. H. Grant Person, Massachusetts; Rev. James S. Williamson, Michigan; C. H. Kirshner, Missouri.

Report of Industrial Committee. — Rev. William H. Day, California; Rev. Edwin B. Robinson, Massachusetts; Rev. Parley P. Womer, Minnesota; Rev. E. Lyman Hood, Georgia; Roger Leavitt, Iowa.

COMMISSIONS AD INTERIM.

Board of Ministerial Relief. — Rev. Henry A. Stimson, New York; Rev. Louis F. Berry, Connecticut; James G. Cannon, New York; Clarence W. Bowen, New York; Rev. Samuel L. Loomis, New Jersey; Rev. Ambrose W. Vernon, Massachusetts; Rev. Frank J. Goodwin, New Jersey; Guilford Dudley, New York; H. Clark Ford, Ohio; Lucien C. Warner, New York; B. H. Fancher, New York; Rev. Charles S. Mills, New Jersey; Charles C. West, New Jersey, together with the Moderator and the Secretary, *ex officiis*.

Comity, Federation, and Unity. — Rev. Raymond Calkins, Massachusetts; Rev. Newman Smyth, Connecticut; Rev. William Hayes Ward, New York; Rev. Charles S. Mills, New Jersey; Rev. Gerald H. Beard, Connecticut; Rev. James A. Blaisdell, California.

Bible Cause. — Rev. Livingston L. Taylor, Rev. Lewis T. Reed, Rev. C. Rexford Raymond, all of New York.

Commission of Three to Promote Moral and Religious Welfare of Men under the Flag. — Rev. Oliver Huckel, Maryland; Rev. John W. Frizzell and Rev. Edwin M. Bliss, of District of Columbia.

Corporation. — For six years: Simeon E. Baldwin, John H. Perry, Edwin H. Baker, William B. Cogswell, Alfred Coit, Connecticut; Thomas C. MacMillan, Illinois; H. Edward Thurston, Rhode Island; J. R. Libby, Maine.

Evangelism. — Rev. Clarence F. Swift, Massachusetts; Lewis P. Haight, Michigan; Fred B. Smith, New York; Rev. John B. Silcox, Missouri; Rev. A. Z. Conrad, Massachusetts.

Executive Committee. — The Moderator and General Secretary, *ex officiis.* For two years: Hubert J. Brown, Maine; A. Gardner Cooper, New York; Rev. Frederick B. Richards, Massachusetts.

For four years: Rev. Ernest G. Guthrie, Vermont; William W. Mills, Ohio; F. W. Chamberlin, Illinois.

For six years: Rev. Charles F. Carter, Connecticut; Preston Pond, Massachusetts; Rev. Rockwell H. Potter, Connecticut.

Federal Council. — Rev. Charles R. Brown, Connecticut; Rev. Hubert C. Herring, New York; Rev. William E. Barton, Illinois; Rev. Frank K. Sanders, Kansas; Rev. William Hayes Ward, New York; Rev. Frank N. White, Minnesota; Rev. E. Talmadge Root, Massachusetts; Rev. George A. Gordon, Massachusetts; Rev. S. Parkes Cadman, New York; Rev. Charles C. Creegan, North Dakota; Rev. Charles E. Burton, Ohio; Henry M. Beardsley, Missouri; Rev. Edward W. Bishop, Michigan; Rev. Frank T. Bayley, Colorado; Rev. John H. Kilbourn, Massachusetts; Rev. William T. McElveen, Illinois; George W. Marston, California; Rev. Shepherd Knapp, Massachusetts; Rev. Ashley D. Leavitt, Maine.

Commission on Missions. — For two years: Edward M. Bassett, New York; Rev. Willis H. Butler, Massachusetts; David P. Jones, Minnesota; Rev. Henry C. King, Ohio; Roger Leavitt, Iowa; James Logan, Massachusetts; Samuel O. Prentice, Connecticut.

For four years: Augustus W. Benedict, Missouri; Rev. Donald J. Cowling, Minnesota; Rev. William H. Day, California; Rev. Carl S. Patton, Ohio; Rev. Frank M. Sheldon, Michigan; Rev. Jay T. Stocking, Massachusetts; George M. Vial, Illinois.

Representing the Societies: Samuel B. Capen, Massachusetts, for American Board; Rev. Watson L. Phillips, Connecticut, for C. H. M. S.; John R. Rogers, New York, for the A. M. A.; Rev. William R. Campbell, Massachusetts, for C. E. S.; Lucien C. Warner, New York, for C. C. B. S.; Rev. Frederick H. Page, Massachusetts, for S. S. & P. S.; H. Clark Ford, Ohio, for C. B. M. R.; Mrs. Williston Walker, Connecticut, for W. H. M. F.; Miss Sarah L. Day, Massachusetts, for W. B. M.

Nominating. — For four years: Prof. Williston Walker, Connecticut; Rev. Frank N. White, Minnesota; James Lyman, Illinois; Guilford Dudley, New York; Thomas Weston, Jr., Massachusetts.

For two years: Rev. Charles S. Nash, California; Henry M. Beardsley, Missouri; Rev. Frank K. Sanders, Kansas; Rev. Dan F. Bradley, Ohio.

Public Worship. — Rev. Charles H. Richards, New York; Rev. Lucius H. Thayer, New Hampshire; Rev. Edward I. Bosworth, Ohio; Rev. John W. Buckham, California; Waldo S. Pratt, Connecticut; Rev. William D. Mackenzie, Connecticut.

Religious and Moral Education. — Rev. Oscar C. Helming, Illinois; Rev. George S. Rollins, Massachusetts; L. A. Weigle, Minnesota; Mrs. Alice Firman, Illinois; Paul C. Warren, Michigan; Edward P. St. John, Connecticut; Irving S. Wood, Massachusetts; Rev. Frank M. Sheldon, Michigan; Rev. Oscar E. Maurer, Connecticut; Kenyon L. Butterfield, Massachusetts; Rev. Franklyn J. Estabrook, California; President Mary E. Woolley, Massachusetts; Rev. James S. Williamson, Michigan; Rev. John W. Davies, Illinois; Rev. Lewis H. Keller, Wisconsin; Rev. Francis E. Clark, Massachusetts.

Social Service. — Rev. Fred B. Hill, Minnesota; Henry M. Beardsley, Missouri; Rev. Graham Taylor, Illinois; Rev. Arthur E. Holt, Kansas; Rev. Frederick A. Sumner, Connecticut; Rev. William B. Thorpe, California; Rev. Edwin B. Robinson, Massachusetts; Rev. Washington Gladden, Ohio; Rev. John P. Sanderson, Illinois.

Temperance. — Rev. William T. McElveen, Illinois; Rev. Charles E. Burton, Ohio; Rev. Frank G. Smith, Missouri; Rev. Howard H. Russell, Ohio; William Spooner, Illinois.

DELEGATES, OFFICERS, AND HONORARY MEMBERS.

(Honorary members starred.)

Ackerman, Rev. A. W., Natick, Mass.
Adams, Rev. Clinton B., Philadelphia, Pa.
Adams, G. F., Ebensburg, Pa.
Adams, Rev. Hubert G., Gaston, Ore.
*Adams, Rev. J. A., Chicago, Ill.
Allen, Rev. E. B., Toledo, O.
Allen, L. L., Pierce City, Mo.
Allendorph, A. S., Alma, Kan.
Allingham, Rev. Robert, Denver, Colo.
Ambler, W. H., Weeping Water, Neb.
†Amen, Harlan P., Exeter, N. H.
Anderson, Rev. Asher, Boston, Mass.
Anderson, Rev. Harold E., Spokane, Wash.
Anderson, Prof. Louis F., Walla Walla, Wash.
Andrews, William A., Marion, Mass.
Arakelyan, J. J., Dorchester, Mass.
Arlet, Arthur, San Francisco, Cal.
Ashley, Rev. W. H., Weiser, Ida.
Atkinson, Rev. Geo. E., Campbell, Cal.
Atkinson, Rev. Henry A., Chicago, Ill.
Bacon, Rev. William, Littleton, N. H.
Baer, Rev. A. U., Glasgow, Mont.
Bagnall, Rev. Frederic, Lake Linden, Mich.
Baker, A. S., Evansville, Wis.
Baker, Charles H., Montclair, N. J.
Bailey, Rev. Henry Lincoln, Longmeadow, Mass.
Baldwin, Hon. Simeon E., New Haven, Conn.
Baldwin, S. S., Tallmadge, O.
Ball, Charles B., Chicago, Ill.
Ballou, Rev. Henry L., Chester, Vt.
Barnett, Rev. John W., Barre, Vt.
Barton, Rev. J. L., Newton Center, Mass.
Barton, Rev. W. E., Oak Park, Ill.
Batchelder, Joseph C., Canandaigua, N. Y.
Bates, Rev. N. W., Austinburg, O.
Bates, Theodore M., Cleveland, O.
Bayley, Rev. D. S., Maplewood, Mo.
Bayley, Rev. F. T., Denver, Colo.
Beach, Bayard E., Huron, S. D.
Beale, Rev. Charles H., Milwaukee, Wis.
Beard, Rev. R. A., Fargo, N. D.
Beardsley, Rev. Frank G., Kansas City, Kan.
Beardsley, Henry M., Kansas City, Mo.
Beatty, Rev. W. I., Elk Point, S. D.
*Bell, Rev. Wm. C., Africa.
*Bell, Mrs. Wm. C., Africa.
Bennett, John N., Crete, Neb.
Benton, Joseph, Concord, N. H.
Berckmann, Rev. W. O., Williamsburg, Ky.
Berry, Rev. Louis F., Stamford, Conn.
Bieler, Rev. John M., Machias, Me.
Bigelow, Rev. E. Victor, Andover, Mass.
Bigelow, Walter K., Salem, Mass.
Birge, J. C., St. Louis, Mo.
Bishop, Rev. E. W., Grand Rapids, Mich.
Bixler, Rev. James W., New London, Conn.
Blackman, A. A., M.D., Colorado Springs, Colo.
Blackburn, Rev. J. F., Demorest, Ga.
Blackman, Rev. W. F., Winter Park, Fla.
Blaisdell, Pres. James A., Claremont, Cal.
Blanchard, Pres. Charles A., Wheaton, Ill.
Blanchard, Rev. F. Q., East Orange, N. J.
Bliss, Rev. Leon D., Lenox, Mass.
Blood, Rev. Charles R., Marseilles, Ill.
Blosser, Dr. J. W., Atlanta, Ga.
Blunt, Rev. Harry, Indianapolis, Ind.
Blyth, Rev. R. B., Springfield, Mo.
Bogart, F. E., Detroit, Mich.
Booth, Rev. Edwin, Jr., Norfolk, Neb.
Bowen, W. A., Honolulu, T. H.
Bowen, Mrs. W. A., Honolulu, T. H.
*Bowers, Rev. Wayne C., Spain.
Boyer, E. L., Somersworth, N. H.
Boynton, Rev. Nehemiah, Brooklyn, N. Y.
Brace, M. P., ———, Ia.
Breed, Rev. Merle A., Monticello, Ia.
Brehm, Rev. W. E., Topeka, Kan., Sta. B.
Brereton, Rev. J. E., Lincoln, Cal.
Brewer, A. G., Natick, Mass.
Brewster, S. C., Irvington, Neb.
Bridgman, Rev. H. A., Boston, Mass.
Briggs, Rev. W. A., Stuart, Ia.
Brokenshire, Rev. J. J., Pawtucket, R. I.
Bronson, Deacon Elliott B., Winchester, Conn.
Brose, Rev. Fred O., Blue Grass, N. D.
Brown, Rev. Charles R., New Haven, Conn.
Brown, Rev. Clarence T., Hinsdale, Ill.
Brown, Victor F., Bay City, Mich.
*Browne, Rev. J. K., Turkey.
Buchanan, Charles S., Indianapolis, Ind
Buchannan, James A., Buchanan, N. D.
Bullock, E. R., Pawtucket, R. I.
Burger, Rev. C. C., Vinita, Okla.
*Burgess, Rev. J. G., Crow Agency, Mont.
Burnham, Rev. Collins G., Lahaina, Hawaii, T. H.
Burnham, Mrs. C. G., Lahaina, Hawaii, T. H.
Burns, Miss E. L., Pleasant Hill, Tenn.
Burton, Rev. Charles E., Cleveland, O.
Burtt, Rev. Benjamin H., Aurora, Ill.
Bush, Rev. Allen S., Denver, Colo.
Bushnell, Rev. Samuel C., Arlington, Mass.
Bussey, Rev. Robert D., Centralia, Kan.
Butcher, Rev. S. G., Redfield, S. D.
Buxton, Rev. A. J., Racine, Wis.
Calderwood, Rev. Charles M., Manchester, Conn.
Calkins, Rev. Raymond, Cambridge, Mass.
Campbell, Andrew, Jackson, Mich.
Campbell, W. H., Oklahoma City, Okla.
Campbell, Rev. William R., Roxbury, Mass.
Carter, Rev. Charles F., Hartford, Conn.
Carter, Rev. Homer W., Madison, Wis.
Cash, Rev. W. L., Savannah, Ga.
Cassel, Rev. Isaac, Geddes, S. D.
*Catlin, W. H., Meriden, Conn.
Chalmers, Rev. Andrew B., Worcester, Mass.
*Channon, Rev. Irving M., Micronesia.
Cherrington, Rev. R. B., Porterville, Cal.
Christie, Thomas, Brooklyn, N. Y.
Clark, Rev. Daniel J., East Haven, Conn.
Clarke, Rev. A. T., Tallassee, Ala.
Clapp, Rev. Cephas F., Washougal, Wash.
*Collings, Mrs. L. A., Cubero, N. M.
Collins, J., ———, Okla.
Constant, Rev. Edward, Portland, Ore.
*Cooper, Dr. James F., China.
*Cooper, Mrs. James F., China.
Cole, Rev. N. F., Lake Preston, S. D.
Comstock, John M., Chelsea, Vt.

† Deceased.

Cotton, Rev. H. A., Chesterfield, Ill.
*Cowles, Mrs. Geo. B., Africa.
Creegan, Rev. Charles C., Fargo, N. D.
Creegan, Mrs. C. C., Fargo, N. D.
Crewe, Rev. A. R., Bradford, Vt.
Croker, Rev. John, Exeter, Neb.
Crosby, Wm. H., Buffalo, N. Y.
Cross, George H., St. Johnsbury, Vt.
Curtis, Rev. William C., Bethel, Me.
Dana, Rev. Malcolm, Ottumwa, Ia.
Dando, Rev. W. S., Warrensburg, Ill.
Davis, Pres. Ozora S., Chicago, Ill.
Davis, W. H., Kane, Pa.
*Day, Miss S. L., Boston, Mass.
Day, Rev. William Horace, Los Angeles, Cal.
Dean, Rev. E. B., Northfield, Minn.
Dean, Rev. Frank W., Sebastopol, Cal.
DeBerry, Rev. Perfect, Raleigh, N. C.
Deck, Rev. H. A., Tempe, Ariz.
Derby, F. A., Sabetha, Kan.
Devitt, Rev. T. S., Winona, Minn.
Dewey, Rev. H. P., Minneapolis, Minn.
Diefenbach, Rev. A. C., Benton Harbor, Mich.
Diefenbach, Mrs. A. C., Benton Harbor, Mich.
Disbrow, Rev. Edward D., Syracuse, N. Y.
Dixon, Rev. W. R., Geneva, Ill.
Dobson, Rev. A. W., Anadarko, Okla.
Donat, Rev. A. S., Cadillac, Mich.
Doty, J. J., Rensselaer Falls, N. Y.
Douglass, Rev. Alex. D., Mott, N. D.
Douglass, Rev. H. P., New York, N. Y.
Douglass, Rev. Truman O., Jr., Des Moines, Ia.
Driver, Rev. George H., Exeter, N. H.
Dudley, Guilford, Poughkeepsie, N. Y.
Dunn, Rev. C. W., Lebanon, Mo.
Dunn, Rev. Henderson H., New Orleans, La.
Durand, Prof. G. H., Yankton, S. D.
Dutton, Rev. Charles H., Kane, Pa.
Dye, C. H., Oregon City, Ore.
Dyer, Rev. Almon J., Sharon, Mass.
Dyott, Rev. Luther R., Portland, Ore.
Earl, Henry H., Fall River, Mass.
Eaton, Pres. Edward D., Beloit, Wis.
Eaton, Geo. H., Calais, Me.
Eaton, Rev. Walter S., Magnolia, Mass.
Eaton, Mrs. Walter S., Magnolia, Mass.
Ebersole, Rev. A. A., Honolulu, T. H.
Ebertz, Rev. Louis, Fredonia, N. D.
Eddy, H. T., Minneapolis, Minn.
Edmonds, Rev. Robert H., Olympia, Wash.
Edwards, Rev. George N., Oregon City, Ore.
Edwards, Rev. L. A., Newport, Vt.
Eggert, Mrs. F., Portland, Ore.
Ensminger, Mrs. F. P., West Tampa, Fla.
Emerson, Rev. Chester B., Saco, Me.
*Ennis, Rev. Merlin, Africa.
*Ennis, Mrs. Merlin, Africa.
*Erickson, Rev. C. T., Albania.
*Erickson, Mrs. C. T., Albania.
Estabrook, Rev. F. J., Greeley, Colo.
Evans, Prof. Daniel, Cambridge, Mass.
Evans, Major Ira H., Austin, Tex.
Evans, Rev. J. Charles, Cooperstown, N. D.
Everett, Rev. J. E., Smith Center, Kan.
Eversz, Rev. M. E., Chicago, Ill.
*Ewing, Rev. C. E., China.
*Ewing, Mrs. C. E., China.
Ewing, Rev. Wm., Boston, Mass.
Fairman, George B., Fulton, N. Y.
Fanning, A. L., Evanston, Ill.
Farlinger, A. W., Atlanta, Ga.
Faville, Rev. John, Appleton, Wis.
Ferrier, Rev. W. W., Berkeley, Cal.
*Ferrier, Mrs. W. W., Berkeley, Cal.
Fisher, Rev. M. B., San Francisco, Cal.
Fisher, Rev. S. R., Los Angeles, Cal.
Fisk, Rev. C. L., Cleveland, O.
Fisk, John P., Redlands, Cal.
Fitch, Rev. Frank S., Buffalo, N. Y.
Fitch, Roderick, Walton, N. Y.
Forbes, F. W., Worcester, Mass.
Ford, H. Clark, Cleveland, Ohio.
Foster, Rev. George R., Greene, N. Y.
Foust, Rev. M. F., Houston, Tex.
Fox, Rev. Daniel F., Pasadena, Cal.
Fox, Rev. Frank, Sioux Falls, S. D.
Fraser, Rev. David, Manchester, N. H.
Freeman, Rev. M. S., Madison, Ohio.
French, Harlan P., Albany, N. Y.
Frost, H. W., Claremont, N. H.
Fuller, Rev. Edgar R., Bakersfield, Cal.
Fuller, W. N., ———, Wis.
Gale, Rev. C. R., Seattle, Wash.
Gale, Mrs. C. R., Seattle, Wash.
Gardner, Rev. Edward V., Pittsburg, Kan.
Garner, Rev. A. C., Washington, D. C.
Gee, Rev. John R., Ticonderoga, N. Y.
*George, Pres. J. H., Springfield, Mo.
Gerrish, Frank L., Boscawen, N. H.
Gibbons, Rev. A. M., Cleveland, Ohio.
Gillanders, Rev. D. G., Hermosa, S. D.
Gillett, Prof. Arthur, Hartford, Conn.
Gilman, Rev. B. S., Gardner, Mass.
Gittings, C. C., Racine, Wis.
Gladden, Rev. Washington, Columbus, Ohio.
Goddard, Rev. R. J., Passaic, N. J.
Gonzales, Rev. F. C., Traer, Ia.
Good, Rev. C. M., Rosendale, Wis.
Goodrich, Rev. J. A., Jefferson, Ohio.
*Goodwin, Rev. F. J., Ridgewood, N. J.
Goshen, Rev. Elmer I., Salt Lake City.
Gower, C. A., Lansing, Mich.
Grabill, Rev. D. Q., Evansville, Wis.
Graham, Rev. J. M., Tallapoosa, Ala.
Grant, Rev. E. E., St. Johnsbury, East, Vt.
Grant, Rev. J. H., Elyria, Ohio.
Grant, Rev. L. C., Menomonie, Wis.
Graves, Rev. Arthur G., Muscatine, Ia.
Gray, Rev. Fred., Sauk Rapids, Minn.
Gray, Rev. Wm. J., River Falls, Wis.
Gray, Rev. W. B. D., Cheyenne, Wyo.
Green, Rev. G. E., Loomis, S. D.
*Greene, Rev. J. K., Turkey.
Griffith, Rev. W. E., Griggsville, Ill.
Grimshaw, Rev. E. C., Charleston, S. C.
Gross, Rev. Daniel I., Nashua, N. H.
Guernsey, Rev. H. H., Ebensburg, Pa.
Guild, Rev. Roy B., Topeka, Kan.
Gulick, Rev. O. H., Honolulu, T. H.
Gulick, Mrs. O. H., Honolulu, T. H.
*Gulick, Rev. Sidney L., Japan.
*Gulick, Mrs. Sidney L., Japan.
Guthrie, Rev. E. G., Burlington, Vt.
Haarvig, Rev. J. O., Allston, Mass.
Hacke, Rev. A. C., Dickinson, N. D.
Hadden, Rev. Archibald, Muskegon, Mich.
Hallock, Rev. Leavitt H., Lewiston, Me.
Hallock, Mrs. L. H., Lewiston, Me.
*Hanford, Rev. S. I., Lincoln, Neb.
Hanscom, Rev. G. L., Atlanta, Ga.
Harned, Rev. H. E., Jeffersonville, Vt.
Harper, Rev. James P., Wilton, N. H.
Harper, Rev. Joel, Denver, Colo.
Harris, Rev. E. G., Louisville, Tenn.
Harris, E. T., Chicago, Ill.
Harris, Hon. W. S., Geneva, Ohio.
Hart, C. C., Muscotah, Kan.
Hawkins, Rev. N. H., Dunning, Neb.
*Hayes, Rev. Francis L., Chicago, Ill.
Hays, Robert R., Osborne, Kan.
Heald, Rev. J. H., Albuquerque, N. M.
Heberlein, Rev. F. W., Tomahawk, Wis.
Helming, Rev. Oscar, Chicago, Ill.
Hendley, Rev. Harry B., Tacoma, Wash.
Hendley, Mrs. H. B., Tacoma, Wash.
Henderson, Thomas, Oberlin, Ohio.
Herr, Rev. H. D., Humboldt, Ia.
Herrick, Rev. R. P., Minneapolis, Minn.
*Herring, H. C., New York, N. Y.
Hewitt, Rev. Geo. R., W. Medway, Mass.

Higgins, Rev. R. M., Berlin, Wis.
Hill, Prof. Fred B., Northfield, Minn.
Hill, Rev. Jesse, Portland, Me.
Hillis, Rev. Newell D., Brooklyn, N. Y.
Hills, P. S., Willimantic, Conn.
Hines, Rev. F. B., Albion, Ill.
Hinman, Rev. George, San Francisco, Cal.
Hinman, Rev. H. J., Albion, Neb.
Hitchcock, Rev. A. N., Chicago, Ill.
Hitchcock, Prof. C. H., Oahu, T. H.
Hitchcock, Rev. Samuel, Hope, N. D.
Hodgdon, Rev. F. W., Winchester, Mass.
Hodge, Mrs. Walter, Portland, Ore.
Hoffman, I. S., Columbus, Ohio.
Holcombe, Rev. Gilbert T., Ferndale, Wash.
Hollister, Rev. Frederick M., North Stonington, Conn.
Holmes, Rev. John A., Champaign, Ill.
Holmes, Pres. William T., Tougaloo, Miss.
Holton, C. B., Springfield, Mass.
Holton, Rev. Horace F., St. Louis, Mo.
Hood, Rev. E. Lyman, Atlanta, Ga.
Hopkins, Rev. W. H., Atlanta, Ga.
Hosford, Mrs. M. H., Crete, Neb.
Hosmer, John G., Boston, Mass.
Houghton, Rev. Roy M., Brattleboro, Vt.
Howard, Rev. E. L., Painesville, Ohio.
Howells, David, Kane, Pa.
Howes, Rev. Albert W., Fitzwilliam, N. H.
Howie, Rev. David, East Jaffrey, N. H.
*Howland, Rev. John, Mexico.
*Howland, Mrs. John, Mexico.
*Huckel, Rev. Oliver, Baltimore, Md.
Huelster, Rev. E. W., Ashtabula, Ohio.
Huget, Rev. J. P., Detroit, Mich.
Hughes, J. J., New Lisbon, Wis.
Hughes, W. W., Fond du Lac, Wis.
Hulbert, Rev. G. A., Newport, R. I.
Hull, Rev. J. H., Deadwood, S. D.
Hullinger, Rev. F. W., Craig, Colo.
Hunter, E. F., Chillicothe, Ill.
Huntington, Rev. C. W., Toledo, Ohio.
Hurlbut, Rev. W. H., Friona, Tex.
Hutchins, Rev. John, Litchfield, Conn.
Hutchinson, Rev. W. A., Big Rapids, Mich.
Hyde, Rev. A. M., Brockton, Mass.
Ireland, Rev. William F., Philadelphia, N. Y.
*Ives, Rev. Joel S., New York, N. Y.
Jamison, Rev. H. W., Beresford, S. D.
Jefferes, Rev. John, Bonesteel, S. D.
Jefferson, Rev. Charles E., New York, N. Y.
Jenkins, Frederick W., Binghamton, N. Y.
Jenkins, Rev. James A., Omaha, Neb.
Jenkins, Rev. T. P., Columbus Junction, Ia.
Jenney, Rev. E. W., Clark, S. D.
Johnson, Rev. A. W., Taylor, Neb.
Johnson, Rev. George H., New Milford, Conn.
Johnson, Rev. P. Adelstein, Grinnell, Ia.
Jones, Rev. A., South Haven, Mich.
Jones, Miss A. P., Falmouth, Mass.
Jones, Rev. Jay, Anamosa, Ia.
Jones, Rev. J. T., Council Bluffs, Ia.
Jones, Rev. N. I., Orleans, Mass.
Jones, Hon. Peter C., Honolulu, T. H.
Jones, Rev. William M., St. Joseph, Mo.
Jordan, E. B., Jericho, Vt.
Jordan, Rev. J. W., Ashland, Wis.
Jordan, Rev. William W., Clinton, Mass.
Juell, Rev. H. C., Glendive, Mont.
Jump, Rev. H. A., Oakland, Cal.
Kantner, Mrs. W. C., Portland, Ore.
Keller, Rev. L. H., Madison, Wis.
Kelley, Joseph W., Framingham, Mass.
Kelly, Arthur W., Auburndale, Mass.
Kelsey, Rev. Henry H., Marietta, Ohio.
Kendall, George F., Cambridge, Mass.
Kent, Everett E., Newton, Mass.
Kernen, Rev. Henry A., Moorehead, Mich.
Kesler, J. A., Overbrook, Kan.
Kettle, Rev. J. B., Leominster, Mass.
Kimball, Frank, Oak Park, Ill.
*King, H. B., Bulgaria.
Kirker, J. K., New Rockford, N. D.
Kirkham, J. Stuart, Springfield, Mass.
Kirshner, C. H., Kansas City, Mo.
Klopp, Rev. J. J., Stanton, Neb.
Knapp, Rev. Shepherd, Worcester, Mass.
Knecht, Samuel E., Chicago, Ill.
Lambly, Rev. M. O., Le Mars, Ia.
Lancaster, Pres. E. G., Olivet, Mich.
Larkin, Rev. Ralph B., Los Angeles, Cal.
Latham, Rev. E. R., Clinton, Mich.
Lathrop, H. C., Willimantic, Conn.
Leary, Rev. William A., Platteville, Wis.
Leavitt, Rev. F. W., Omaha, Neb.
Ledbetter, Rev. C. S., Meriden, Miss.
Lemmon, Rev. C. H., Cleveland, Ohio.
Lesher, Rev. Everett, St. Paul, Minn.
Lewis, Rev. E. E., Haddam, Conn.
Lewis, Rev. F. C., Rock Springs, Wyo.
Lewis, Rev. J. M., Sandwich, Ill.
Lippitt, Rev. L. A., Detroit, Mich.
Little, Norton M., Washington, D. C.
Lloyd, Rev. Stephen A., Cortland, N. Y.
Locke, Rev. Robert J., Milwaukee, Wis.
Lockwood, A. J., Westfield, N. J.
Logan, John W., Dallas, Tex.
Longsworth, Rev. William H., Orient, N. Y.
Loomis, Rev. A., Redfield, S. D.
Loomis, Rev. S. L., Westfield, N. J.
Loos, Rev. William, Minden, Ia.
Lord, Rev. Albert J., Meriden, Conn.
Lunsford, Rev. C. P., Bear Creek, Ala.
Lyman, Rev. Albert J., Brooklyn, N. Y.
Lyman, Rev. H. M., Denmark, Ia.
*Lyons, Miss Lucia, China.
*Macmillan, Hon. T. C., Chicago, Ill.
Maier, Rev. H. W., New Britain, Conn.
Main, Pres. J. H. T., Grinnell, Ia.
Mallows, Rev. J. H., Los Angeles, Cal.
Marsh, Rev. Burton E., New Hampton, Ia.
Marsh, Rev. E. L., Providence, R. I.
Marston, George W., San Diego, Cal.
Marston, Rev. P. F., Grinnell, Ia.
Martin, Rev. B. F., Marshalltown, Ia.
Martin, Rev. C. P., Hammond, La.
Martin, Rev. David R., Alton, Ill.
Marty, Albert, Kansas City, Mo.
Mason, J. W., Atlanta, Ga.
Maurer, Rev. Oscar E., New Haven, Conn.
*Maxwell, Rev. Charles H., Africa.
*Maxwell, Mrs. Charles H., Africa.
McCandlass, John M., ———, Ia.
McClain, Rev. J. E., Wichita, Kan.
McCollum, Rev. George T., Chicago, Ill.
McConnell, Rev. James, Providence, R. I.
McCormack, F. A., Sioux City, Ia.
McDonald, Rev. A. P., Bar Harbor, Me.
McEachron, Vice-Pres. Duncan L., Topeka, Kan.
McElhiney, Rev. Charles H., Searsport, Me.
McElveen, Rev. William T., Evanston, Ill.
McIntire, Rev. W. A., Danby, Vt.
McIntyre, Rev. Daniel, Westminster, West, Vt.
McKinley, Rev. C. E., Galesburg, Ill.
McKinnon, Rev. Norman, Middleboro, Mass.
McLane, Rev. W. W., North Leominster, Mass.
McQuarrie, Rev. N. P., Miami, Fla.
*Merrill, C. C., Boston, Mass.
Merrow, Lyford, Ossipee, N. H.
Metcalf, Rev. Arthur, Webster City, Ia.
Metcalf, Rev. I. W., Oberlin, Ohio.
Miles, Rev. H. R., Berkeley, Cal.
Miller, Rev. Charles G., Buffalo, Wyo.
*Miller, E. S., Des Moines, Ia.
Miller, Rev. John P., Minneapolis, Minn.
Miller, Rev. Malcolm F., E. Moline, Ill.
Milligan, Rev. Henry F., Dubuque, Ia.
Mills, Rev. Charles S., Montclair, N. J.
Mills, W. W., Marietta, Ohio.
Minchin, Rev. W. J., Ames, Ia.

Minium, H. B., Jacksonville, Fla.
Mitchell, Prof. Edwin Knox, Hartford, Conn
Mitchell, Rev. G. W., Neligh, Neb.
Moody, Pres. Calvin B., Kingfisher, Okla.
Moore, Rev. Frank L., Denver, Colo.
Morgan, Rev. C. L., Elgin, Ill.
Morgan, Rev. W. A., Dover, N. H.
Morris, Rev. M. B., St. Paul, Minn.
Morse, Deacon C. Z. Shelton, Conn.
Morse, Frank, West Rutland, Vt.
Moses, Galen C., Bath, Me.
Moxom, Rev. Philip S., Springfield, Mass.
Mullen, Rev. Mathew, St. John, Mich.
Myers, Rev. John C., Bloomington, Ill.
Nash, Pres. Charles S., Berkeley, Cal.
*Neff, Rev. Clarence A., China.
Newcomb, Prof. M. M., Albion, Neb.
Newell, Rev. W. W., Chicago, Ill.
Nicholls, Rev. John T., Meadville, Pa.
North, Rev. W. H., Billings, Mont.
*Northrop, Hon. Cyrus, Minneapolis, Minn.
Norton, Rev. Stephen A., Woburn, Mass.
Norton, S. E., Clanton, Ala.
Nugent, Rev. T. E., Kewanee, Ill.
Nugent, Rev. Walter H., Newburyport, Mass.
Obenhaus, Prof. Herman, Chicago, Ill.
Ogilvie, Rev. A. M., Elkhart, Ind.
Oliphant, Rev. Charles H., Methuen, Mass.
Osbornson, E. A., Chicago, Ill.
Otto, Adrian, Grand Rapids, Mich.
Packard, Rev. E. N., Stratford, Conn.
Paddock, Rev. George E., Portland, Ore.
Page, Rev. Frederick H., Waltham, Mass.
Painter, Dr. Hobart K., Minneapolis, Minn.
Parker, Rev. James E., Morris, Minn.
Parsons, William H., New Haven, Conn.
Pattison, Hon. A. T., Simsbury, Conn.
Patten, Rev. Arthur B., Sacramento, Cal.
Patton, Rev. Carl S., Columbus, Ohio.
Patton, Rev. Cornelius H., Boston, Mass.
Peabody, Rev. Harry E., Chicago, Ill.
Pease, H. C., Hartford, Vt.
Peck, Epaphroditus, Bristol, Conn.
*Peet, Rev. Lyman, China.
*Peet, Mrs. Lyman, China.
Penrose, Rev. S. B. L., Walla Walla, Wash.
Perrin, Rev. D. J., Rapid City, S. D.
Perry, Hon. John H., Southport, Conn.
Person, Rev. H. G., Newton, Mass.
Peterson, Rev. Carl J., East Berkshire, Vt.
Peterson, Rev. Oscar W., East Brownfield, Me.
Pettyjohn, Charles F., Olathe, Kan.
Peyton, Rev. Frank, Pond Creek, Okla.
Phillips, Rev. Watson L., New Haven, Conn.
Pierce, Rev. J. N., Oberlin, O.
Pike, Rev. David, Colerain, Mass.
Pinch, Rev. Pearse, Huron, S. D.
*Pitkin, E. H., Chicago, Ill.
Plumb, W. I., Wichita, Kan.
Poole, S. B., ———, Mich.
Poor, F. M., Ivoryton, Conn.
Pope, Rev. Joseph, Laurel, Mont.
Porter, Rev. Horace, Riverside, Cal.
Potter, Rev. Rockwell H., Hartford, Conn.
Pound, J. T., Marshalltown, Ia.
Powell, E. M., Dallas, Tex.
Powell, Rev. G. J., Billings, Mont.
Powley, Rev. M. G., Perry, Mich.
Pratt, Rev. Arthur P., Bellows Falls, Vt.
Pratt, Rev. D. M., Cincinnati, Ohio.
Preston, Rev. B. C., Spokane, Wash.
Preston, Mrs. B. C., Spokane, Wash.
Preston, L. M., Easthampton, Mass.
Proctor, Henry Harrison, Boston, Mass.
Proctor, Rev. H. H., Atlanta, Ga.
Prouty, Charles N., Spencer, Mass.
*Puddefoot, Rev. W. G., Indianapolis, Ind.
Purdon, Andrew, Alexandria, Minn.
Putnam, Rev. H. A., Ludington, Mich.
Pyle, Rev. Hezekiah L., Mattoon, Ill.
Ragland, Rev. F. G., Birmingham, Ala.
Ralph, Rev. Edwin A., Green Bay, Wis.
Ramsay, Rev. W. G., Eldora, Ia.
Ranney, Rev. W. W., Colorado Springs, Colo.
Rathbone, Rev. Leland D., San Francisco, Cal.
Ray, Rev. George W., Fort Worth, Tex.
Read, Rev. J. L., Alma, Neb.
Redburn, Rev. W. B., Loomis, Cal.
Reed, Rev. George H., Concord, N. H.
Reed, John, Wahpeton, N. D.
Reed, Rev. Lewis T., Brooklyn, N. Y.
Rhoades, Rev. Winfred C., Roxbury, Mass.
Rice, Rev. Austin, Wakefield, Mass.
Richards, Rev. Charles H., New York City.
Richards, Rev. Thomas C., Westboro, Mass.
Richert, Prof. Cornelius, Redfield, S. D.
Riggs, Rev. T. L., Oahe, S. D.
Riley, Rev. C. A., Sterling, Ill.
Roberts, Rev. R. E., Waseca, Minn.
Robertson, Rev. James G., Chester, N. H.
Robinson, Rev. E. B., Holyoke, Mass.
Robinson, Rev. O. L., Madison, Wis.
Roblee, Rev. H. S., Decatur, Ill.
Rockwell, Miss Emily, Pleasant Hill, Tenn.
Rogers, John R., Brooklyn, N. Y.
Rollins, Rev. George S., Springfield, Mass.
Rollins, Rev. Walter H., Waterloo, Ia.
Romig, Rev. E. H., Germantown, Pa.
Rood, Rev. J. S., Hebron, N. D.
Rotch, Rev. C. L., Velva, N. D.
Rothrock, Rev. E. S., Cleveland, Ohio.
Rundin, Rev. W. C., Crawford, Neb.
*Russell, H. H., Westerville, Ohio.
Ryon, J. A., Charles City, Ia.
Sanders, Rev. Frank K., Topeka, Kan.
Sanderson, Edward F., Brooklyn, N. Y.
Sanderson, Rev. John P., Chicago, Ill.
Sargent, Rev. James B., Northfield, Vt.
Sargent, Rev. W. H., Honor, Mich.
Saunders, Rev. E. E., Heaton, N. D.
Savage, George E., Churchville, N. Y.
Schaeffer, B. K., ———, Neb.
Schaeffer, Rev. Grant L., Lebanon, N. H.
Schaefle, Rev. J. M., Los Angeles, Cal.
Scherff, Rev. F. C. F., Hallam, Neb.
Schwab, Rev. E. F., Enid, Okla.
Schwabenland, Rev. J. C., Portland, Ore.
Schwimley, Rev. W. A., Ashland, Ore.
Searles, Rev. J. E., Antigo, Wis.
*Scott, Thomas B., M.D., Ceylon.
Scudder, Rev. W. W., Seattle, Wash.
Seibert, Rev. Albert E., Topeka, Kan., Sta. B.
Selden, Rev. Joseph H., New London, Conn.
Sellick, Franklin, Buffalo, N. Y.
Shaw, Rev. E. S., Williston, N. D.
Shaw, Deacon William, Ballard Vale, Mass.
Sheldon, Rev. F. M., Ann Arbor, Mich.
Sheridan, Rev. George P., Brainerd, Minn.
Sherwood, A. F., Waterbury, Conn.
Shipherd, Rev. T. M., Lincoln, Neb.
Shoemaker, Rev. R. R., Elrino, Okla.
Short, Deacon Robert, Kewanee, Ill.
Short, W. H., Deer Park, Wash.
Short, Mrs. W. H., Deer Park, Wash.
*Sibley, Charles T., M.D., Philippines.
Skinner, Rev. Charles L., Colebrook, N. H.
Slocum, Pres. William F., Colorado Springs, Colo.
Small, Rev. Charles H., Jamestown, N. Y.
Smith, Rev. C. W., Wessington Springs, S. D.
Smith, Rev. E. E., Great Falls, Mont.
Smith, Rev. Edward L., New York, N. Y.
*Smith, Rev. F. B., New York, N. Y.
*Smith, Rev. Frank G., Kansas City, Mo.
Smith, Rev. James R., Quincy, Ill.
Smith, Rev. O. O., Pierre, S. D.
Smith, Rev. Robert S., Poughkeepsie, N. Y.
Smith, William G., Cleveland, Ohio.
Smyth, Rev. Newman, New Haven, Conn.
Snell, Rev. E. F., Winnetka, Ill.

Snell, Rev. Spencer, Mobile, Ala.
Soper, Rev. George E., Nashua, N. H.
Spaulding, F. W., ———, Tenn.
Spelman, Rev. Henry O., Atlantic, Ia.
Spencer, Truman J., Hartford, Conn.
Sperry, Rev. Willard L., Fall River, Mass.
*Stafford, Leroy H., Turkey.
Staley, Rev. J. J., Manistee, Mich.
Staples, W. W., Bridgton, Me.
Stark, Rev. C. W., Sun Prairie, Wis.
*Starr, Miss Flora, Chicago, Ill.
Stearns, Rev. Edward R., Concord, N. H.
Steele, Rev. A. T., Bethel, Conn.
Steele, Rev. Joseph, Jr., Kingsley, Ia.
Steenson, Rev. Isaac, Norwood, N. Y.
Steiner, Prof. E. A., Grinnell, Ia.
Stevens, Rev. Almon O., Elkhorn, Wis.
Stevens, Rev. F. V., Yankton, S. D.
Stevens, Rev. J. M., Peoria, Ill.
Stevens, Rev. W. E., Constantine, Mich.
Stickney, Rev. E. H., Fargo, N. D.
Stilwell, Giles, Syracuse, N. Y.
Stimson, Rev. Cyrus F., Kenosha, Wis.
Stimson, Rev. H. A., New York City.
*Stone, Miss Ellen M., formerly Bulgaria.
Stowell, C. B., Hudson, Mich.
Sullens, Rev. Arthur J., Boise, Ida.
Sumner, Rev. Frederick A., Milford, Conn.
Sutherland, Rev. John M., Cando, N. D.
Sutherland, Rev. J. W., Lansing, Mich.
Swift, Rev. Benjamin, Woodstock, Vt.
Swift, Rev. Clarence F., Fall River, Mass.
Swisher, Rev. Raymond C., New London, Ohio.
Taft, Rev. Clinton J., Corning, N. Y.
Taggart, Rev. C. E., Charlevoix, Mich.
Talmadge, Rev. L. Curtis, Terre Haute, Ind.
Taylor, Rev. Graham, Chicago, Ill.
Taylor, Rev. Livingston L., Canandaigua, N. Y.
Tenney, Rev. H. M., San Francisco, Cal.
Tewksbury, Edward W., Randolph, Vt.
Thain, Rev. A. R., Canton, Ill.
Thayer, Pres. H. E., Wichita, Kan.
Thomas, Rev. Owen, Wilkesbarre, Pa.
Thomas, Rev. Percy E., Rockville, Conn.
Thorp, Rev. W. B., San Diego, Cal.
Thorpe, Rev. Walter, Wallingford, Vt.
Thrall, Rev. W. H., Huron, S. D.
Tilden, Galen, Ames, Ia.
Tippett, Rev. Ernest H., Cleveland, Ohio.
Todd, Rev. Albert G., Worcester, Mass.
Todd, Rev. D. E., Stillman Valley, Ill.
Todd, Rev. H. C., Plainview, Minn.
Todd, Deacon Thomas, Concord, Mass.
Todd, Rev. W. M., St. Clair, Mich.
Tontz, Rev. K. S., Canova, S. D.
Toothaker, Rev. Archie, Hutchinson, Kan.
Tower, Rev. Charles E., Oklahoma City, Okla.
*Tracy, Rev. C. C., Turkey.
*Tracy, Mrs. C. C., Turkey.
Travis, Rev. L. J., Hudson, O.
Trompen, Rev. J. N., Denver, Colo.
Trow, Rev. William A., Sherburne, N. Y.
Turner, Rev. Jonathan, Cheboygan, Mich.
Tuthill, Frank H., Chicago, Ill.
Tuttle, Rev. Henry W., Grinnell, Ia.
Updike, Rev. E. G., Madison, Wis.
Usher, Samuel, Boston, Mass.
Vander Pyl, Rev. Nicholas, Haverhill, Mass.
Van Horn, Rev. F. J., Seattle, Wash.
Vial, George M., La Grange, Ill.
Vining, Miss Adelaide, ———, Mass.
Voorhees, Rev. J. Spencer, Lee, Conn.
Wagner, Mrs. C. W., Lansing, Mich.
Wagner, Rev. Walter A., Middletown, N. Y.
Waldron, Rev. George B., Sanford, Fla.
Walker, Rev. John T., Creston, Ia.
Walker, Rev. J. J., Newton Highlands, Mass.
*Walker, Prof. Williston, New Haven, Conn.
Walker, Rev. W. H., South Haven, Mich.
Warner, Rev. Charles C., Grand Forks, N. D.
Warner, Lucien C., New York, N. Y.
Warren, Rev. B. A., Harvard, Neb.
Warren, E. K., Three Oaks, Mich.
Webster, D. D., Minneapolis, Minn.
*Webster, Mrs. Marion, Africa.
Weeden, Rev. Clarence F., Dorchester, Mass.
Weeks, James H., M.D., Stonington, Conn.
Weeks, L. C., Detroit, Mich.
Wehrhan, Dean N. W., Tabor, Ia.
Welles, Rev. S. B., Athol, S. D.
*Wellman, Mrs. L. I., Africa.
Wells, Herbert J., Kingston, R. I.
Welsh, Rev. John, Mason City, Ia.
Westenberg, Rev. A. E., Middlebury, Conn.
Weston, Dr. Sidney, Sharon, Mass.
Weston, Thomas, Jr., Boston, Mass.
Wheeler, Rev. F. S., Appleton, Minn.
Wheeler, P. O., Sidney, N. Y.
Wheelock, Rev. Albert H., Marlboro, Mass.
White, Rev. Charles E., Winchendon, Mass.
White, Rev. Frank N., Minneapolis, Minn.
Whitehead, Herbert L., Indianapolis, Ind.
*Whitehead, J. M., Janesville, Wis.
Wiggin, Frank H., Boston, Mass.
Wight, Rev. A. M., Ogdensburg, N. Y.
Wikoff, Rev. H. H., San Francisco, Cal.
Wilcox, Fred M., La Manda Park, Cal.
Williams, Rev. J. H., Redlands, Cal.
Williams, Rev. W. T., Sterling, Kan.
Williamson, Rev. James S., Lansing, Mich.
Wiltberger, Rev. L. W., Dover, Ill.
Wilson, Rev. D. E., Spokane, Wash.
Wilson, Rev. L. A., Helena, Mont.
Wilson, Rev. Theodore H., Skowhegan, Me.
Winslow, F. O., Norwood, Mass.
Wirt, Rev. Loyal L., Campello, Mass.
Wissler, Rev. H. L., Grinnell, Ia.
Womer, Rev. Parley P., St. Paul, Minn.
Woodbridge, Rev. Richard G., Vergennes, Vt.
Woodrow, Rev. S. H., St. Louis, Mo.
Woodworth, Rev. L. S., Melbourne, Fla.
Zickefoose, Rev. F. A., Montrose, Colo.

INDEX TO MINUTES, ADDRESSES, AND REPORTS.

Academies and colleges, 122.
Address of moderator, 9; of retiring moderator, 386.
Administration of Lord's Supper, an order for, 326.
Aids to devotion, 303.
Ainslie, Rev. Peter, 43, 389.
Alaskan missions, 137.
Allen, Rev. Ernest Bourner, 272, 389.
American Bible Society, 392.
American Board of Commissioners for Foreign Missions, 390; report of, 97.
American Missionary Association, report of, 127, 388.
Among our constituents, 143.
Anderson, Rev. Asher, 165, 172, 174, 182, 242, 249, 265, 266, 275, 383, 397.
Annuities, 386.
Annuity Fund and Ministerial Relief, the, 201.
Application for membership, 192.
Appointment of missionaries, 98.
Apportionment Commission, 396; report of, 205, 383.
Arbitration, 398.
Assistant moderators, election of, 362.
Assistant secretary, 382.
Atkins, Rev. G. Glenn, 272.
Atkinson, Rev. Henry A., 275, 389, 399.
Auditor's certificate, 184; report, 176.
Austin, Henry, 383.

Bailey, Rev. Frank T., 395.
Bailey, Rev. Henry Lincoln, 382.
Baker, Edwin H., 400.
Baldwin, Hon Simeon E., 88, 249, 265, 400, 407.
Baptism of children, an order for, 323.
Bartlett, Rev. William A., 284.
Barton, Rev. William E., 275, 335, 340, 388, 395, 399.
Bassett, Hon. Edward M., 262, 394.
Beale, Rev. Charles H., 383, 389.
Beard, Rev. Gerald H., 395.
Beardsley, Henry M., 340, 361, 262, 386, 390, 394, 395, 396, 399, 401, 405, 406.
Belated races, the, 149.
Benedict, Augustus W., 394.
Berry, Rev. Louis F., 182, 400.
Birge, J. C., 361.
Bishop, Rev. Edward W., 395.
Blaisdell, Rev. James A., 284, 395.
Blanchard, Rev. Charles A., 386, 393.
Bliss, Rev. Edwin M., 392.
Bosworth, Rev. Edward I., 284, 400.
Bowen, Clarence W., 400.
Boynton, Rev. Nehemiah, 9, 165, 182, 242, 340, 361, 386.
Bradley, Rev. Dan F., 396.
Brotherhood, 399; Committee of National Council, report of, 235.
Brown, Rev. Charles R., 361, 362, 385, 395, 405, 407.
Brown, Hubert J., 395.
Browne, Rev. John K., 389.
Buckham, Rev. John W., 400.
Bureau of women's work, 138.
Burton, Rev. Charles E., 275, 395, 401.
Bushnell, Rev. Samuel C., 361.
Business Committee, 383.
Business Department, 159.
Butler, Rev. Elmer W., 165.
Butler, Rev. Willis H., 394.
Butterfield, Kenyon L., 400.
By-Laws, 358; in report of Commission of Nineteen, 344.

Cadman, Rev. S. Parkes, 395.
Cady, Rev. George L., 272.
Calkins, Rev. Raymond, 258, 340, 386, 387, 388, 390, 394, 395, 396, 399, 405.
Calvin Centenary, report of committee on, 243, 383.
Camp, Hon. David N., 176.
Campbell, Rev. William R., 389, 394.
Cannon, James G., 400.
Capen, Samuel B., 220, 340, 394.
Carter, Rev. Charles F., 383, 395, 406.
Carter, Rev. Homer W., 262.
Catholicism, 9.
Chamberlin, F. W., 395.
Chandler, Rev. Joseph H., 262.
Changes in New York office, 99.
Charities and corrections, report of committee on, 383, 396.
Charter, the Congregational Board of Ministerial Relief, 356.
Children, an order for baptism or consecration of, 323.
Christian Endeavor Union of Chicago, greetings of, 390.
Christian service, 386.
Church Property Committee, report of, 245, 383, 387.
Church unity, address on, 22, 41, 389.
Church unity, report of committee on, 250, 383.
Church work in the South, 131.
Churches in large Congregational centers, 227.
City, the, 151; church, 117.
Clark, Rev. Francis E., 400.
Cogswell, William B., 400.
Coit, Alfred, 400.
Colleges, in National Council, 380.
Comity, federation, and unity, report of committee on, 259, 383, 395.
Commissions, 348; on comity, federation, and unity, appointed, 394; of missions, the, 351, 394; on moral and religious education, appointed, 394; of nineteen, 387, 388; report of, 332, 383; on order of public worship, appointed, 394; on social service, appointed, 394; on temperance, appointed, 394; on unity, 392.
Committees, 345; on credentials, 383; on finance, 383; on report of Apportionment Commission, 385; on report of Industrial Committee, 385.
Congregational Board of Ministerial Relief, 398, 400, 403; report of, 177; report of treasurer of, 183.
Congregational Brotherhood, 383.
Congregational Church Building Society, 406; report of, 109.
Congregational Education Society, report of, 121.
Congregational Home Missionary Society, 387; statement of, 147.
Congregational House at Chautauqua, 405.
Congregational National Societies, 349.
Congregational pastors at state universities, 123.
Congregational Sunday-School and Publishing Society, 399; statement of, 154.
Congregational Union of Australia, greetings of, 387.
Congregationalism, 10.
Congregationalist department, the, 158.
Conrad, Rev. A. Z., 272, 399.
Consecration of children, an order for, 323.
Constitution, in report of Commission of Nineteen, 336, 340.
Cook, Frank Gaylord, 165.
Cool, Rev. Peter A., 296.
Cooper, A. Gardner, 395.
Cornerstone, of a church building, an order for the laying of, 311.
Corporation, members of, 400.
Corporation for the National Council, the, 353.
Corporation, report of, 383.
Country church, the, 116.
Cowling, Rev. Donald J., 394.

Credentials, 386.
Creegan, Rev. Charles C., 361, 395.
Crossett, Lewis A., 242.

Davies, Rev. John W., 400.
Davis, Rev. Ozora S., 275, 361, 362, 399.
Day, Miss Sarah Louise, 220, 394.
Day, Rev. William Horace, 361, 385, 394, 396.
Dedication of a church, an order for the, 312.
Delegates, roll of, 362.
Delegates to Federal Council, report of, 273, 383, 395.
Department of Social Service, 241.
Devotional and other services, 353.
Dewey, Rev. Harry P., 165, 361, 398, 405.
Dougherty, Rev. James G., 385.
Dudley, Guilford, 182, 183, 396, 400.
Dutton, Rev. Samuel T., 284.

Eaton, Rev. Edward D., 340.
Eddy, H. T., 383.
Educational department, 156.
Educational missions in the South, 128.
Eligibility and membership, 192.
Enacting resolutions, the, 339.
Endorsement of Young People's Societies of Christian Endeavor, resolution on, 393.
Endowment campaign, 138.
Estabrook, Rev. Franklyn J., 400.
Evangelism, 18.
Evangelism, committee on, 399; report of committee on, 383.
Evangelistic committee, report of, 267.
Evans, Rev. Daniel, 278, 296.
Evening service, an order for an, 305, 309.
Events in the foreign field, 104.
Executive committee, the, 347, 395.

Faith, 340.
Fancher, B. H., 182, 183, 400.
Faville, Rev. John, 296.
Federal Council delegates, report of, 383.
Federal Council, report of delegates to, 273; resolutions adopted, 386.
Fellowship, with other bodies, 354.
Finances, 402; of Brotherhood, 238.
Financial report of American Missionary Association, 139; statement of Apportionment Commission, 206.
Firman, Mrs. Alice F., 400.
Ford, H. Clark, 182, 249, 394, 400.
Foreign missionaries in National Council, 381.
Foreign situation, the, 103.
Fosdick, Frederick, 249.
Frizzell, Rev. John W., 392.
Frontier, the, 149.
Future in apportionment, the, 216.
Future of Brotherhood movement, the, 239.

Garner, Rev. Alexander C., 362, 405.
General Convention of Protestant Episcopal Church, greetings of, 383.
General secretary, 395.
Gibbons, A. M., 362.
Gladden, Rev. Washington, 278, 401.
Goodwin, Rev. Frank J., 79, 182, 399, 400.
Gordon, Rev. George A., 395.
Gower, C. A., 258.
Grant, Rev. John H., 382, 407.
Greetings, 383, 384, 385, 387, 390.
Guild, Rev. Roy B., 275.
Guthrie, Rev. Ernest G., 395.

Haight, Lewis P., 399.
Hanford, Rev. Samuel I., 165.
Hanks, Rev. Carlos H., 278.
Harrison, Bayard E., 278.
Hawaii, 137.
Hayes, Rev. Francis L., 399.
Helming, Rev. Oscar C., 283, 400.
Hendrix, Bishop E. R., 389.
Herring, Rev. Hubert C., 147, 249, 275, 395.

Hill, Rev. Fred B., 401.
Hill, Rev. Jesse, 272.
Hillis, Rev. Newell Dwight, 407.
Holt, Rev. Arthur E., 401.
Hood, Rev. E. Lyman, 385.
Hopkins, Rev. Henry, *In Memoriam*, 406.
How to Start the Fund, 200.
Howard, Rev. E. Lee, 275.
Hubbard, Phineas, 174.
Huckel, Rev. Oliver, 52, 340, 389, 392.
Huget, Rev. J. Percival, 284, 390.

Immigrant, the, 152.
Incorporation, report of committee on, 263.
Indian missions, 132.
Industrial committee, report of, 276, 383.
Ineligible ministers and lapsed members, 200.
Installation of a minister, order of service at the, 317.
Institutions, 13.
Intelligence, 15.
International Sunday-School Association, 404.
Interpretations, 355.
Ives, Rev. Joel S., 165, 174, 175, 275, 400, 407.

Japanese Congregational churches of Pacific Coast, greetings of, 384.
Jefferson, Rev. Charles E., 24, 389.
Jenkins, Rev. Frank E., 262.
Johnson, Samuel T., 220.
Jones, David P., 242, 394.
Jordan, Rev. William W., 361.

Keith, George E., 242.
Keller, Rev. Lewis H., 400.
Kelsey, Rev. Henry H., 340, 406.
Kilbourn, Rev. John H., 395.
Kimball, Frank, 340.
King, Rev. Henry C., 394.
Kirschner, Charles H., 234, 385.
Knapp, Rev. Shepherd, 273, 275, 395.
Knecht, S. E., 383.
Knut, E. E., 383.

Laying of the cornerstone of a church building, an order of service for the, 311.
Leader and his task, the, 69.
Leavitt, Rev. Ashley D., 395.
Leavitt, Roger, 385, 394.
Lewis, Rev. Alexander, *In Memoriam*, 407.
Libby, J. R., 400.
Literature of Apportionment Commission, 221.
Loba, Rev. Jean F., 262.
Lockhart, Rev. Burton W., 262.
Logan, James, 394.
Logan, John W., 382, 407.
Loomis, A., 383.
Loomis, Rev. Samuel L., 182, 399, 400.
Lord's Supper, an order for administration of, 326.
Lovejoy, Rev. Owen, 278.
Lucas, Rev. John H., 262.
Lyman, Rev. Albert J., 388.
Lyman, James, 396.

Macfarland, Rev. Charles S., 278.
Mackenzie, Rev. William D., 400.
MacMillan, Thomas C , 400.
Main, J. H. T., 284.
Marriage service, an order for, 329.
Marston, George W., 361, 395.
Marty, Albert, 383.
Maurer, Rev. Oscar E., 234, 385, 400.
McElveen, Rev. William T., 275, 395, 401.
McKinley, Rev. Charles E., 283.
McQuarrie, Rev. Neil P., 272.
Means at our command, the, 190.
Meetings and organization, 205.
Members' benefits from the fund, 193.
Members into the church, an order for reception of, 321.
Membership, voting, 390.
Membership of Apportionment Commission, 221.
Memorial from Maine, 386.

Merrill, Rev. Charles C., 220.
Merrill, George B., 182.
Meserve, Rev. Harry C., 272.
Metcalf, Rev. Irving W., 249.
Methodist Protestant Church, greetings of, 385.
Methods of members' payments, 199.
Miller, Elliott S., 258.
Miller, Rev. John P., 362.
Mills, Rev. Charles S., 340, 362, 385, 386, 395, 400.
Mills, William W., 340, 361, 395.
Ministerial annuities, 399; address on, 79; report on, 186.
Ministerial education, report on, 384.
Minister's economic condition, the, 186.
Ministry, 17.
Minutes, 361.
Minutes, resolution on, 405.
Missionary and extension department, 155.
Missions, 19.
Moderator, the, 345; election of, 361.
Moore, Rev. Frank L., 389.
Morgan, Rev. Charles L., 284.
Moses, Galen C., 165.
Moxom, Rev. Philip S., 406.

Nash, Rev. Charles S., 340, 361, 388, 396.
Needs and prospects, 119.
New Congregationalism, the, 386.
New work in cities, 404.
Nominating committee, 361, 396.
Norton, Rev. Stephen A., 389.

Olivet College, 404.
Order for administration of the Lord's Supper, an, 326; baptism of children, 323; dedication of a church, 312; an evening service, 305, 309; the laying of the cornerstone of a church building, 311; for a marriage service, 329; of public worship, report of committee on, 384; for reception of members into the church, 321; of service at the ordination of a minister, 317; for a vesper service, an, 301, 305; of worship, 404; of worship, report of committee on, 297.
Ordination of a minister, order of service at the, 317.
Oriental missions, 135.
Outline of apportionment work, 207.
Outstanding features, 147.

Page, Rev. Frederick H., 361, 394.
Painter, Rev. Hobart K., 362.
Parker, Rev. Horace, 361.
Patton, Rev. Carl S., 69, 389, 394.
Patton, Rev. Cornelius H., 108, 395.
Peabody, Rev. Harry E., 389.
Peek, Epaphroditus, 234, 385, 396.
Penman, Rev. John S., 272.
Perry, John H., 393, 400.
Person, Rev. H. Grant, 234, 385.
Pettijohn, Charles F., 361.
Phillips, Rev. Watson L., 361, 394.
Pinch, Rev. Pearse, 361, 395.
Place of meeting, 403.
Place and need of revivals in church life, resolution on, 393.
Plan in outline, 191.
Polity, 341.
Pond, Preston, 395.
Porto Rican missions, 134.
Potter, Rev. Rockwell H., 340, 388, 395.
Pratt, Rev. Arthur P., 362.
Pratt, Waldo S., 400.
Prefatory statement, report of Commission of Nineteen, 332.
Prentice, Samuel O., 394.
Printing of reports, the, 354.
Printing plant, the, 159.
Printing reports of Commission of Nineteen, resolution on, 393.
Protestantism, 10.
Prouty, Charles, 361, 386.
Provisional committee, report of, 160, 383.
Publication department, 157.
Publication of statistics, the, 354.

Publishing committee, report of, 173, 383.

Rates of annual payments, 196.
Raymond, Rev. C. Rexford, 392.
Reasonableness of Protestant union, the, 43.
Reception of members into the church, an order for, 321.
Record of states, 225.
Reed, Rev. Lewis T., 220, 362, 383, 392.
Registrars, assistant, 382.
Reichman, Martin E., 185.
Religion, 9.
Religious education, report of committee on, 279, 384, 390.
Religious and moral education, committee on, 400.
Report of Apportionment Commission, 205, 383; of brotherhood committee of National Council, 235; of the commission of nineteen, 332, 383; of commission on corporation, 383; of committee on Calvin centenary, 243, 383; of committee on charities and corrections, 383; of committee on church unity, 250, 383; of church property committee, 245, 383; of committee on comity, federation, and unity, 259, 383; of committee on incorporation, 263; of committee on ministerial education, 384; of committee on evangelism, 383; of committee on order of worship, 297; of committee on public worship, 384; of committee on religious education, 279, 384; of committee on temperance, 285, 384; of Congregational board of ministerial relief, 177; of Congregational brotherhood, 383; of Council committee on report of apportionment commission, 228; of delegates to federal council, 273; of evangelistic committee, 267; of industrial committee of National Council, 276, 383; on ministerial annuities, 186; of provisional committee, 160, 383; of publishing committee, 173, 383; of secretary, 166, 383; of treasurer of Congregational board of ministerial relief, 183; of treasurer of National Council, 175, 383; of treasurer of corporation, 383.
Representation, 392.
Resolution of thanks, 401.
Resolutions, 201, 393.
Responsibilities of the church respecting marriage, the, 88.
Rice, Rev. Austin, 362.
Richards, Rev. Charles H., 109, 249, 182, 300, 400.
Richards, Rev. Frederick B., 395.
Roberts, Rev. Peter, 278.
Robinson, Rev. Edwin B., 385, 401.
Rogers, John R., 220, 394.
Roll of delegates, 362.
Rollins, Rev. George S., 284, 400.
Root, Rev. E. Talmadge, 395.
Roseby, Rev. Thomas, 387.
Rouse, Rev. F. T., 275.
Rural community, the, 150.
Rural problem, 388.
Russell, Howard H., 296, 401.

Sabbath observance, 404.
Sanders, Rev. Frank K., 335, 340, 388, 395, 396.
Sanderson, Rev. John P., 401.
Sanford, Rev. E. B., 262.
San Francisco exposition, 393.
Secretary, the, 345; the report of, 166, 383.
Secretaryship, the, 337.
Segregation, 391.
Selden, Rev. Joseph H., 182.
Sermon, 389.
Shaeffer, Rev. Grant L., 362.
Shaw, William, 386, 393.
Sheldon, Rev. Charles M., 262.
Sheldon, Rev. Frank M., 394, 400.
Shipherd, Rev. Theodore M., 383.
Silcox, Rev. James B., 386.
Silcox, Rev. John B., 399.
Smith, Rev. Edward Lincoln, 390.

Smith, Rev. Frank G., 165, 296, 361, 385, 401, 402.
Smith, Fred B., 272, 399, 407.
Smyth, Rev. Newman, 41, 258, 383, 389, 395.
Social purity, 401.
Social question, the, 21.
Social service, 389; commission on, 396, 401; department of, 241.
Societies, the, 337.
Societies in National Council, the, 380.
Spencer, Truman J., 362.
Spooner, H. H., 296.
Spooner, William, 401.
St. John, Edward P., 283, 400.
State universities, Congregational pastors at, 123.
Statistical record, the, 210.
Statistical tables of apportionment commission, 222.
Statistics of American Board, 108.
Steiner, Rev. Edward A., 278, 399.
Stevens, Rev. D. S., 385.
Stimson, Rev. Cyrus F., 361.
Stimson, Rev. Henry A., 182, 340, 362, 400.
Stocking, Rev. Jay T., 262, 394.
Strength of men's movement within the denomination, 235.
Student aid, 121.
Subcommittee on religious education, report of, 281.
Suggested resolutions, 294.
Summaries and totals for years 1910–11–12, 170.
Sumner, Rev. Frederick A., 401.
Swift, Rev. Clarence F., 399.

Table of rates for annuities, 202.
Taylor, Frank D., 262.
Taylor, Rev. Graham, 278, 399, 401.
Taylor, Rev. Livingston L., 387, 392.
Tellers, election of, 362.
Temperance. 387; commission on, 401; report of commission on, 285, 384.
Term of office, 345.
Thanks, resolution of, 405.
Thayer, Rev. Henry E., 165.
Thayer, Rev. Lucius H., 400.
Theological seminaries in National Council, 381.
Thorpe, Rev. William B., 401.
Thurston, H. Edward, 400.
Time limitation, 354.
Tippett, Rev. Ernest H., 399.
Todd, Thomas, 174.
Totals and summaries for years 1910–11–12. 170.
Treasurer of corporation, report of, 383.
Treasurer, the, 345; election of, 400; of National Council, report of, 175; of Council, report of, 383.

Universalist General Convention, greeting of, 384.
Usher, Samuel, 361.
Utah and New Mexico, 124.

Van Horn, Rev. Francis J., 262.
Vernon, Rev. Ambrose W., 400, 182.
Vesper service, an order for a, 301, 305.
Vial, George M., 394.

Waldron, Rev. George B., 275.
Walker, Mrs. Williston, 394.
Walker, Prof. Williston, 243, 340, 388, 396.
Ward, Frank G., 283.
Ward, Rev. William Hayes, 262, 395.
Warner, Franklin H., 184.
Warner, Lucien, 182, 220, 340, 383, 394, 400.
Warren, Paul C., 400.
Waters, Rev. Nacy McGee, 165.
Weigle, L. A., 400.
Welcome, address of, 385.
Welfare of enlisted men, 292.
Welles, Martin, 182.
Wellman, Arthur H., 340.
West, Charles C., 400.
Western field secretary, 124.
Weston, Thomas, Jr., 174, 396.
White, Rev. Frank N., 395, 396.
Whitehead, John M., 340.

Widening the scope of the work, 238.
Wider fellowship, the, 341.
Williamson, Rev. James S., 234, 385, 400.
Winslow, F. O., 383.
Withdrawals, 199.
Woman's Board of Missions of the Interior, 399.
Woman's Home Missionary Federation, 387.
Womer, Rev. Parley P., 385.
Wood, Irving F., 283, 400.
Woodrow, Rev. Samuel H., 258, 361, 385.
Woolley, Mary G., 284, 400.
Working basis for church unity, a, 52.
World conference, 391.
World's need and Christianity's offer, the, 24.

Young People's Societies of Christian Endeavor, 403.

GTU Library
3 2400 00705 7205

19157

MF1
A3
1913

Reports / Nat'l Council of the Congregational churches of the US

National council of the Congregational churches of the U.S.
Reports...

MF1
A3
1913

19157

LIBRARY USE ONLY

GTU Library
2400 Ridge Road
Berkeley, CA 94709
For renewals call (510) 649-2500
All items are subject to recall